

HUMAN DEVELOPMENT

**The Jesuit Educational
Center for Human Development**

Breaking the Cycle of Evil

Compulsive Overeating in Convents

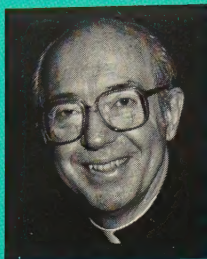
Growth Through Cooperative Education

The Shame of the Co-Dependent

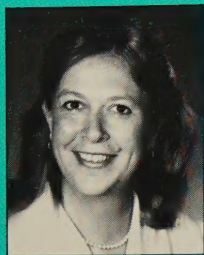
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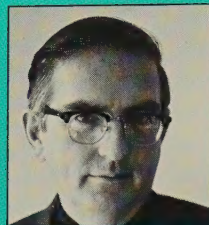
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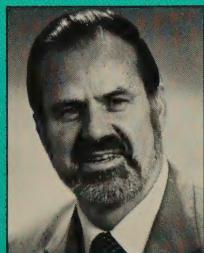
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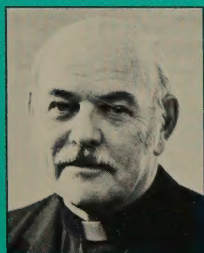
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Authors are responsible for the completeness and accuracy of proper names in both text and bibliography. Acknowledgments must be given when substantial material is quoted from other publications. Provide names of author(s), title of article, title of journal or book, volume number, page(s), month and year, and publisher's permission to use material.

Illustrations, if any, should be submitted as high-quality, glossy, unmounted black and white photographic prints. Do not send original artwork.

Letters are welcome and will be published as space permits and at the discretion of the editors. Such communications should not exceed 600 words and are subject to editing.

Book reviews, which should not exceed 600 words in length, should be sent to the Book Review Editor, Jon O'Brien, S.J., D.O., Jesuit Community, Georgetown University, Washington, D.C. 20057.

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EDITOR'S PAGE

EXPLAINING OUR MAJOR TRANSITION

A significant change in the life of the Jesuit Educational Center for Human Development is currently underway. We want the readers of this journal to know the facts about it—particularly the reason for our decision—at the earliest moment possible. This column gives me a chance to begin to explain.

First I want to describe the events that provided much of the motivation for changing our geographic location and expanding the services we provide. One of them was seeing the popular film *Field of Dreams* earlier this year. Like millions of other moviegoers who lined up at box offices all over the country, I was delighted by the story of a young man who heard voices, followed their implausible instructions, saw and conversed with baseball players long dead, and nearly ruined his family financially, but arrived at a happy ending by being reconciled with his deceased father and rescued by a multitude of strangers willing to pay money to participate in his dream.

As a psychiatrist, I found myself wishing that all the people who hear voices and carry out their directives could spend their days and nights as amusingly and constructively as did the dreamer in the film. Too often, patients who have told me they heard voices have reported that those voices gave them orders to slash their wrists, set a building ablaze, assault a child, or hang themselves. The movie left me feeling sorry for the countless thousands of family and community members whose sick loved ones are not converting cornfields into baseball fields, but acting repeatedly and irrationally in harmful ways that cause enduring fear, sorrow, or resentment.

The second event that prompted our decision to move from Cambridge, Massachusetts, to Hartford, Connecticut, was a television program hosted by

Geraldo Rivera. The show featured a panel of adults who luridly described, for the entertainment of millions, their extremely pathological sex lives. Showing no sign of recognizing the sociopathy, schizophrenia, or addiction that gave rise to their perverse behaviors and unhealthy relationships, Geraldo's guests appeared to be striving to outdo each other in detailing uninhibitedly their distasteful and degrading fantasies and actions for their voyeuristic host, studio audience, and nationwide spectators.

At the time, I found myself thinking about how frequently Phil Donahue, Oprah Winfrey, Geraldo Rivera, and other media entertainers exploit the psychopathology of people they put on display and at times provoke them to states of intense emotional pain and public humiliation, all for the sake of their own fame and fortune and the satisfaction of their viewers' prurient curiosity. The *Geraldo* program reminded me of those shameful days in the history of medicine when, on Sunday afternoons at Charenton in France, aristocrats paid their way into the wards of the psychiatric asylum in order to watch the bizarre behavior of pathetically ill mental patients, while in England visitors were allowed to torment Bedlam Hospital's inmates for the sake of the sadistic pleasure it gave the eyewitnesses.

Both of these events—seeing *Field of Dreams* and watching the *Geraldo* program—reminded me of the deep and indescribable suffering that is experienced today by so many persons in our country who are afflicted with psychiatric illness. Recent studies have shown that at some time in any given year, nearly one in five adults is emotionally sick; one in every four American families is at any given moment affected seriously by a member's psychologically disturbed condition. The scene is the same within the houses of religious congregations and in parish rectories. The number of clergy and religious needing psychiatric care is steadily increasing as diminished ranks, advancing age, and heightened public expectations add stress to their already maximally loaded ministerial lives.

Finally, we received an invitation from The

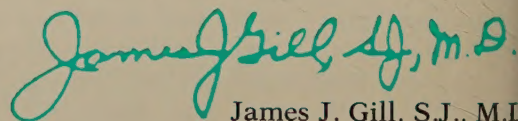
Institute of Living (in Hartford, Connecticut), one of the oldest and most highly regarded psychiatric hospitals in the United States. Because of the number of priests and sisters who have come there for treatment in recent years, the administrators of the 400-bed hospital decided to open a special unit for patients who are members of such professions as law, medicine, nursing, teaching, and religious ministry. This unit, appropriately called The Retreat, has a staff of psychiatrists, psychologists, nurses, social workers, occupational therapists, and pastoral counselors who are superbly competent, experienced, and dedicated to their mission of restoring health and full functioning as rapidly as humanly possible. The invitation requested that we move the Jesuit Educational Center for Human Development (including the editorial offices of HUMAN DEVELOPMENT) to Hartford and lend our efforts to expanding the hospital's program for clergy, religious, and other professionals. One hundred thirty priests and sisters have been evaluated and treated there during the past year.

What made us especially willing to consider the request was the number of times we have in recent years heard diocesan officials and religious superiors complain that they had sent too many of their men and women to other treatment centers in North America at great expense, for prolonged stays, but apparently to no benefit. Both the patients and those who financially supported them felt disappointment and resentment over the outcome, they told us; accurate diagnosis and effective treatment had not been provided. In contrast, The Institute of Living currently specializes in making careful, thorough, but brief evaluations, then recommending whatever form of therapy is appropriate—inside or outside the hospital—with treatment lasting not a day longer than necessary. It was the Institute's sensitivity to the special voca-

tions of clergy and religious, its awareness of their limited financial resources, and its policy of treating them in association with other professional persons that prompted us (with our religious superior's approval) to join The Institute of Living staff and move our offices to the hospital's parklike thirty-five-acre campus, which is not many blocks from the Connecticut state capitol building.

Our intent is to continue offering consultation by phone or in writing to religious superiors, priests, deacons, brothers and sisters, bishops, and diocesan personnel officers whenever they are wondering whether a person who is suffering emotionally or not performing well is in need of evaluation and treatment. The problems they most frequently ask us about are depression, burnout, alcoholism, drug dependence, and inappropriate sexual behavior. We will also continue to provide lectures and workshops related to human development, the promotion of health, and ways of being helpful to those who are suffering or reaching old age. We will of course continue to publish books and HUMAN DEVELOPMENT, and we have a number of ideas about ways to improve our services. So we ask you, our readers, to join us in praying for the success of our new enterprise and to take notice of our new address and telephone number, which appear on the inside of this issue's front cover.

We hope you are pleased to hear the facts about our relocation and amplified ministry. The care and treatment of the hospitalized emotionally ill is never easy, but it is a work we feel certain that God wants us to help provide.



James J. Gill, S.J., M.D.
Editor-in-Chief

The Shame of the Co-dependent Religious

Dominic Savino, O.Carm., Ph.D.

The song that states that "people who need people are the luckiest people in the world" is not so popular at meetings of Co-Dependents Anonymous, a new twelve-step program founded only a year and a half ago. Needing people instead of choosing them has made these co-dependents miserable and enslaved rather than lucky. Remarkably, the new program has become so relevant to people in the Los Angeles area that meeting rooms are crowded with persons who either already belong to other twelve-step programs or who come from dysfunctional families and have been unable, until now, to identify with any specific program. These people say that the concept of co-dependency has finally put a name on what they have experienced in their lives.

In the past, *co-dependent* had a limited meaning. It referred to a husband or wife of an alcoholic who enabled the alcoholic to continue drinking. Today the term is used to describe anyone from any dysfunctional family. Recent books and articles offer many definitions of *co-dependent*. My own working definition is "an individual who is totally dependent on outside forces—persons, places, or things—to meet an unmet need, whether for nur-

turing, affirmation, validation, importance, or appreciation."

Leaders in the field believe that the concept of co-dependency may be too broad. There are more than twenty characteristics of co-dependency. I suggest that a better word would be *shame*. Shame is the core of co-dependency; it is the bottom line in all addictions and in some mental disorders. To understand this, we need to look at two disparate shames: healthy shame and toxic shame. Healthy shame is the recognition that we all have limitations; we are not perfect. We experience healthy shame when we make mistakes. The shame comes from the normal embarrassment we experience when we make an error or discover that we cannot do certain things well. The healthy part is an acceptance of our limitations and a comfortableness with our imperfections. Healthy shame allows us to be human. Toxic shame, on the other hand, is the experience of ourselves as flawed and defective persons. The shame-based person says, "There is something wrong with me." We falsely believe that we can do anything if we really try; failures and mistakes are therefore devastating because they prove how defective we are.

Unresolved dysfunctions and shame issues are bound to be repeated and reenacted in community

Toxic shame is the foundation for dysfunctional family systems. Blaming parents or anyone else in the family is not the issue. Toxic shame is multi-generational, and no one knows when and how it is transmitted from one generation to the next. In general, toxic shame develops because of continual emotional abuse of children by parents. The parents themselves had been shamed and emotionally abused and therefore continue the process.

Emotional abuse is the projection of a parental issue upon the child. For example, a parent may insist that a child be toilet-trained before the child is old enough or ready. The parental issue, perfectionism, is imposed on the child. The parent is abusing his or her power; the child, who is helpless and completely dependent, is victimized and shamed. Here we see the beginnings of the "victim role" or, in some cases, of developing paranoia. The child receives the message that the parent will be pleased only if he or she is perfect. As an adult, the abused individual may struggle with perfectionism, which was never his or her issue in the first place. Not responding to the needs of a child, discounting feelings, belittlement, blaming, ridicule, humiliation, contempt, and focusing on inadequacies are other forms of emotional abuse that characterize addictive, dysfunctional families.

CHILD IS SURROGATE SPOUSE

A subtle but destructive form of emotional abuse of children is the "Little Prince or Princess" syndrome. The parents of these children are shame-based. They have married in fantasy, each hoping that the partner will take care of his or her needs.

The husband and/or wife attempts to do the nurturing of which he or she was deprived as a child. When the fantasy fails, the parent looks to the child to be the surrogate husband or wife, thus initiating a form of emotional seduction and incest. The Little Prince or Princess becomes the confidant and protector of the parent. The child unconsciously knows that this is a privileged position. As Dad's or Mom's Little Prince or Princess, his or her needs will be met by the parent. The child adopts a false sense of self in order to take care of the parent's emotional needs. The parent wants to see only the good side of the child: goodness, generosity, joy, achievement, and perfection. The child is now compelled to disown the other side of himself or herself—anger, sadness, frustration, and grief. The parent cannot tolerate these normal negative human emotions in himself or herself and certainly will not tolerate them in the child. The Little Prince or Princess understands that to disappoint the parent can lead to emotional abandonment and the parent's withdrawal. However, the abandonment has already taken place in the sense that the parent does not respect or accept the child as a separate and different person. The child is only there to serve the parent's needs. But the Little Prince or Princess does not have the power to satisfy these needs. The child's failure in this role turns parental approval into parental rage and, in some cases, physical violence.

How is it that despite emotional abuse, the child continues to try to be the Little Prince or Princess? Psychologists who have studied abandoned children and their parents suggest that these children form a "fantasy bond" with their parents. An infant knows only one thing: that he or she must survive at all costs. The parents represent that survival. In the infant's view of the parents as caretakers, there is no room for recognition of inadequate or abusive parenting. The child creates a fantasy that each parent is a god or goddess with whom he or she is bonded and connected. To maintain this fantasy, the child takes the blame for the abuse received from the parents. "My parents treat me this way because I am bad, flawed, and defective." The foundations are laid for shame, dependence, and a negative self-image.

Over the years, working with a high percentage of religious and clergy in psychotherapy has led me to believe that issues of co-dependency and shame have much significance in religious life. The crisis of religious life today is complex, but these issues may be a dimension worth exploring. One statistic, reported by John Bradshaw in *Bradshaw on the Family*, holds that 96 percent of American families are dysfunctional. In a recent article in *HUMAN DEVELOPMENT*, Marilyn Wussler states that 60 percent to 80 percent of all religious come from dysfunctional families. Evidently, the percentage is high.

Members of dysfunctional families have joined

Adults' Ways of Masking Their Shame



DENIAL



RAGE



BLAMING



TOUGHNESS



PERFECTIONISM



COMPULSION

together to attempt community life, to run our orders, congregations, schools, and institutions. Unresolved dysfunctions and shame issues are bound to be repeated and reenacted in community. The setting for the acting out is often expressed in the shame-based religious' interpretation of the vows of poverty, chastity, and obedience.

EFFECTS ON VOWED LIFE

It may be better to use the term *compliant obedience* rather than *vow of obedience* in discussing the shame-based religious. The fantasy bond and the Little Prince or Princess syndrome are transferred from the family to the religious community and to authority figures. The person unconsciously views the religious community as a safe place where Christian love, joy, and peace abound. The vow of poverty provides clothing, shelter, and food. The religious community now takes care of all his or her needs. Religious authorities become gods and goddesses to be cared for and respected. These shame-based religious become the right hands of authority figures, the "company" men and women. They tell authority what it wants to hear, never expressing their personal views or feelings. They see themselves not as separate but as fused with authority or with other members of the community, just as they were enmeshed with their own parents. These religious have never left home.

Compliant obedience requires that shame-based religious be people-pleasers and "yes" persons. They come across as not only obedient but also generous. But the true purpose of their generosity is to hook others into becoming enmeshed with them and taking care of their needs. These people-pleasers put much energy and time into maintaining a false image at the cost of their autonomy and the right to be themselves. They do not recognize that they have legitimate needs, because their needs were shamed in the family. Besides, they were too busy taking care of their parents' needs. To say no or to put boundaries on others would risk abandonment and isolation.

No authority or religious community has the power to take care of the shame-based religious' need for nurturing. This inability to nurture the shame-based religious constitutes a threat to the fantasy bond. The person is disappointed and enraged. Instead of seeing the truth, the religious sees himself or herself as a victim. The rage is expressed in passive-aggressive behavior: procrastination, the subtle sabotage of projects, arriving late, the silent treatment, and malicious gossip.

CHASTITY ENABLES ESCAPE

For the Little Prince or Princess—a victim of emotional incest, manipulated and used by a parent—the vow of chastity permits an unconscious

The unconsciously attempted sabotage of the recovering religious indicates that treatment should be extended to entire communities

flight from intimacy. The invitation to consider the vow of chastity as a call to real and deep intimacy is heard by him or her intellectually but not emotionally. Although the shame-based religious may express a desire for intimacy, he or she finds it difficult to get close to others. Real intimacy requires separateness from others and honesty about one's own thoughts and feelings. It requires trust. But trust was destroyed by the religious' dysfunctional parent, who never really accepted him or her as a separate and different person. Closeness came to mean being trapped, possessed, and suffocated by another. Such persons do not trust when they receive the very things they so desperately want: compliments, love, and appreciation. They use distancing tactics to prevent intimacy. Perhaps the most common tactic I have noticed is intellectualization. To intellectualize is to prevent feelings from coming to the surface, which disallows dealing with the real issues. Quotes from the rule, constitutions, canon law, and theologians are tossed about in chapters and community meetings. Homilies at Sunday mass betray perfectionism, discomfort over limitations, and guilt. A discussion on both an intellectual and emotional level would bring the shame-based religious too dangerously close to one another.

Co-dependency and shame underlie addictions. When the community fails to provide for the needs of the shame-based religious, the old feelings of emptiness, isolation, and depression reappear. Some of these religious find relief in sexual acting out, which is inappropriate. Shame is so internalized that it ceased to be a feeling long ago, and they begin to act shamelessly. Some reenact their original emotional seduction by their parents by sexually seducing and controlling others weaker than

themselves. This seems to be the dynamic operating in the pedophile. Shame is also acted out in the compulsion to masturbate or to seek out illicit sex. Sex becomes the "fix" for these persons and temporarily appears to take care of their needs. After each occasion, remorse and guilt set in to add to the shame. The shame increases feelings of emptiness, isolation, and depression. The process then repeats itself. This addictive syndrome characterizes all compulsions.

STRATEGIES FOR SELF-PROTECTION

Shame-based religious spend their lives denying and hiding their shame. They need defensive strategies to protect themselves from others' shaming them. In some of our communities we find what is referred to in twelve-step programs as the "rage-aholic," who tries to terrorize and manipulate the community with his or her rage and thereby prevent people from approaching. To be vulnerable to others might open this person to shame. Another dysfunctional strategy is treating people with contempt or coming across as tough. The compulsive religious tries to control persons, places, and things to avoid shame. The perfectionist fantasizes that it is not possible to blame or shame a perfect person. The blamer avoids the experience of shame by shaming others.

RELIGIOUS IN RECOVERY

Fortunately, there are many religious who have come to grips with their addictions, co-dependency, and shame issues. A combination of a twelve-step program and individual therapy has put them on the road to recovery. However, our communities are like families, which always favor the status quo. A recovering member of the family upsets the equilibrium by stepping out of his or her predetermined role in that family. For example, a husband comes home from a chemical dependency hospital. To celebrate the occasion, his wife throws a cocktail party, thus potentially sabotaging his sobriety. We prefer the status quo because it is what we are used to, even if the behavior is dysfunctional and uncomfortable. The same dynamic can be operative in a religious community. A religious in recovery who starts taking charge of his or her own life may be viewed as disobedient or singular. Attempts at real, freely chosen intimacy with a member or members of the community is suspect because it seems exclusive and may have sexual overtones. The religious who expresses his or her own views and feelings may be accused of displaying anger. It may be suggested that the recovering person is actually getting worse and should change therapists. Recovery programs may be criticized or ridiculed at the community table. Also, some orders and congregations still hold onto

interpretations of religious life that encourage dependence, and they infantilize their members. Religious are often rewarded for conformity, workaholicism, and maintaining the status quo.

The unconsciously attempted sabotage of the recovering religious indicates that treatment should be extended to entire communities. We have learned this from family therapy. The patient identified as needing therapy is symptomatic of dysfunction throughout his or her family system. It is hoped that education of communities will give their entire memberships an opportunity to identify structures that perpetuate dysfunction, shame, and co-dependency. Information can help individual religious break through their resistance and seek recovery. Perhaps through the influence of recovering religious we will see the day when the spirituality of the twelve steps will be integrated into modern-day religious life.

RECOMMENDED READING

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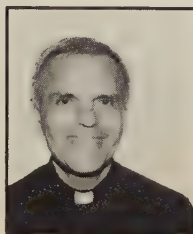
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Buildings Can Make You Sick

Don't be too quick to envy the people who live in modern buildings. A recent report in the *Journal of the American Medical Association* indicates that those who live in new structures become ill with respiratory infections 45 percent more frequently than those who live in older residences. People who work in modern offices are at risk too.

Researchers have discovered that artificially ventilated rooms furnished with today's technological wonders can produce a list of symptoms long enough to alarm any indoor employee. For example, drowsiness, dizziness, and headaches can be caused by gases such as benzene, toluene, and trichloroethylene coming from copying machines, ink, cleaning supplies, and rubber cement. New carpeting, insulation, cigarette smoke, electrical equipment, and insecticides, which emit ozone or formaldehyde, can irritate your eyes, nose, or throat. Bacteria, viruses, molds, and chemi-

cals, found in humidifying and air-conditioning systems and cleaning supplies, can bring on an allergic reaction or a respiratory infection. Cancer can be caused by asbestos or smoke from cigarettes, ceiling tiles, and ventilation shafts.

If you and a third or half of the people with whom you work or live are experiencing health problems of the same sort, it is advisable to speak with someone in the building, especially a supervisor, who could investigate whether the contents of the structure are to blame. If you want outside help, you can phone the National Institute for Occupational Safety and Health (NIOSH) at (800) 356-4674 or contact the Occupational Safety and Health Administration (OSHA). Both have offices throughout the United States and will diagnose your building's problems without disclosing your name to anyone. Some state and local health departments will do the same.

Compulsive Overeating in the Convent

*Mary Sullivan, r.c., M.M.A.,
and Rose Marie Dunphy, B.A.*

Compulsive overeating, although an insidious and pervasive disease among women religious today, is largely unacknowledged as such. Often undetected, at times diagnosed incorrectly or treated only symptomatically, this addictive disease wreaks havoc in religious communities. It affects health, relationships, ministry, finances, and more.

In human beings, a disease is any condition that impairs normal physiological functioning. An eating disorder—a progressive, addictive disease that disrupts or interferes with one's life—may involve either eating or not eating. Compulsive overeating is an eating disorder marked by an obsession with food. It is characterized by repeated, irrationally impulsive, uncontrolled, and unreasonable urges to eat as a way of dealing with life. Although the persons described in the following vignettes have different lives and eating patterns, they have one thing in common: the disease of compulsive overeating. (All names in this article have been changed.)

Alice W. is a religious with thirty years in community life. Attractive, personable, and relatively slim, she always maintains a constant weight. For the past two years, however, she has boasted of losing seven pounds each month. Simple arithmetic shows that seven pounds a month over twenty-four months equals a total loss of 168 pounds. But this is more than Alice weighs. What is going on?

When confronted, Alice admits that each month she gained seven pounds, and each month she lost

the same seven pounds. She lost the weight by fasting or eating only one meal a day or exercising intensely. If these strategies didn't work, she wore under her clothes a mail-order exercise suit designed to induce sweating. In terms of family background, Alice is the daughter of an active alcoholic.

Mary G., although only about ten pounds over her acceptable body weight, is always worried about gaining. Consequently, she gets on the scale several times a day. Her eating habits are erratic and private. For breakfast, Mary frequently eats ice cream, her one binge food, alone in her room. It is the one food she will not give up. To compensate for this, she has only bouillon for lunch. She takes her evening meal with the other sisters. Mary's best friend in the community is an obese person who does not admit to being a compulsive overeater. The recreational activities in which they engage together often center on eating—for example, dining out or one cooking a special meal for the two of them. Both Mary and her best friend are workaholics.

Grace L., a well-educated woman, is an administrator in a large suburban hospital. She was groomed for this position by her congregation. Grace has struggled with weight all her life. She loses and gains, loses and gains. Each gain is progressively larger than the previous loss. Concerned, the community sends her to a nutritionist who gives her weekly shots and vitamin supplements. Although Grace loses weight steadily on this

regimen, she binges periodically. Because of the treatment's high cost, the community terminates it after three years.

Within a short period of time, Grace regains all her lost weight plus another 100 pounds. As her weight mounts, Grace becomes more irritable with herself, more argumentative with the hospital staff, and more withdrawn from participation in community activities. Periodic eruptions of anger, accusations that others don't care, and the slamming of doors are behaviors that the community comes to expect from her. Ultimately, Grace is fired from her position at the hospital.

But the community needs Grace to be employed. Burdened by a lack of energy, low self-esteem, and her excessive size, Grace frantically searches for a clerical position so that she can sit down on the job.

SOME OUTWARD CLUES

It is not easy to determine whether someone is a compulsive overeater. Fat, although an obvious signal, is not always the telling clue. For those educated about the disease, the vignettes above are rich in other signs. Erratic eating habits, binging on certain foods, eating meals in isolation, and preoccupation with food-related activities (for example, regularly volunteering to be responsible for preparation and cleanup duties at community meal celebrations) are all symptoms of the disease.

Certainly, family history is important. According to Janice Keller Phelps, M.D., and Allan E. Nourse, M.D., authors of *The Hidden Addiction and How to Get Free*, "addiction is a matter of biochemistry and genetics." Usually, a compulsive overeater has a parent, grandparent, or other relative who is addicted to some form of compulsive behavior—predominantly alcoholism, compulsive overeating, compulsive gambling, or workaholism.

The presence of diabetes in the family can be another indicator. Of 5,000 compulsive-overeater retreatants we questioned, 1,000 said that a family member had diabetes.

Phelps and Nourse reinforce this observation. They state, "Addictiveness—the capacity to become an addict to anything—is a built-in physiological state, something you are born with. . . . Underlying this addictiveness, I am convinced, is a biochemical error of carbohydrate metabolism. If you are an addictive person, your body simply doesn't handle sugars the way other people's bodies do."

A strong clue that a person is a compulsive overeater is an obvious surge in his or her weight—for example, a gain of twenty pounds in a three-month period. Or the person's weight may continually fluctuate; he or she may gain twenty pounds in one year and lose ten in the same year. The following year the same person may gain twenty-five pounds and again lose ten. Now twenty-five

pounds above his or her original weight, this person is in an escalating spiral of weight gain.

Compulsive overeaters often have sleep disturbances, such as consistent difficulty falling asleep and staying asleep. They'll say, "I need to eat something to put me to sleep." Then they wake up in the middle of the night and eat in order to get back to sleep. They develop an attitude of sneakiness about eating—raiding the refrigerator, eating when no one's around, hiding food in the bedroom for a midnight snack, eating rapidly so as not to be "caught."

Concern or worry about food is so subtle a clue that it can sometimes go undetected. At first glance, a person may appear merely to be concerned about others' natural human need for food. Yet when analyzed more thoroughly, his or her behavior may prove to be a telling symptom of compulsive overeating. The following story is a case in point.

As part of her ministry, a sister had to travel to another city. The arrangement was that she would be picked up at the airport by a sister of the same community in that city. The one who volunteered to go to the airport was extremely obese. Unfortunately for everyone, the plane was three hours late. When the traveling sister finally walked through the gateway, the first thing the other sister said to her was, "Did they feed you?" Her initial and main concern was not whether the traveler was tired or suffering a backache after hours of sitting on the plane, but whether she had eaten. What makes the story even more fascinating and revealing is that the sister drove to the airport with a packed lunch for herself in case the plane was late.

Compulsive overeaters often behave compulsively in other ways as well. Their compulsive behavior may be manifested in alcoholism, compulsive gambling, or workaholism, as already mentioned. Or it may take other, more "acceptable" forms, such as excessive television watching, uncontrolled spending, or a "pack-rat" accumulation of possessions. For example, some compulsive overeater sisters live virtually buried under mounds of belongings in their rooms. Their closets bulge with a superabundance of clothes never worn. Piles of purchased books, audiovisual materials, and periodicals—all of which can be borrowed from the community library—lie heaped in the middle of the floor. And they have saved, as if for posterity, every community note since their novitiate days.

Compulsive overeaters experience "the tyranny of the scale." Some stay away from it for years at a time; others weigh themselves five to six times daily. One sister weighs herself every morning upon rising. She weighs herself before and after every meal. She gets on the scale before and after going to the bathroom. Any time she is near a scale, she weighs herself. She appears to be using the scale to measure her self-worth.

Perhaps the most subtle and universal evidence of the disorder is the presence of an enabler—whether a friend, a family member, or an entire community

Part of the lot of compulsive overeaters is that they are always on a diet or off a diet. Their clothes become too tight, or no longer fit at all, on a regular basis. At meals, they cannot bear to leave food on their plates. They often eat abnormally large amounts of food and tend to avoid functions that do not involve eating. If their eating habits are discussed, they may become irritable and make excuses about how much and how often they eat. One sister excused herself this way: "In my novitiate, I was told that the sign of a true vocation was a healthy appetite."

Because compulsive overeaters become so obsessed with food and expend so much time and energy in eating, their family and community relationships often deteriorate. For example, Kathy C. is a sister who has to get her "fix" of food before she does anything. As a result, she arrives late for most meetings and community celebrations. She doesn't partake of the conversation; instead, she partakes of the food. Near the end of the meal, as the food is being cleared, she leaves the table early to grab enough to store for later. Sister Kathy makes better friends with the food than with the other members of her community.

Compulsive overeaters are people-pleasers. They generally agree to do almost anything asked of them, whether they want to or not. Picture the compulsive overeater sister who frequently gives up her free day to drive others in the community wherever they want to go. She becomes angry that she and her time are not valued. Eventually, she may begin to express her "stuffed-down" anger and resentment by lashing out inappropriately.

Compulsive overeaters struggle with bouts of depression, and some even have suicidal thoughts. One sister revealed that every time she drove a car, she prayed she would be in a fatal accident so that she would not have to deal with her body again.

Perhaps the most subtle and universal evidence of the disorder is the presence of an enabler—whether a friend, a family member, or an entire community. An enabler is anyone who knowingly or unknowingly thinks he or she can control the disease of the compulsive overeater, either overtly or covertly. The enabler might be a closet alcoholic who is able to mask his or her excessive drinking by being with a compulsive overeater. Or he or she might be someone who completes the overeater's unfinished duties, or reinforces the eater's denial by downplaying a weight gain, or suggests going off the diet to celebrate "just this once." The enabler could be someone who finds security in exerting power and control over another and her addiction, or someone who is acting out a role that he or she has played since childhood, such as caretaker or scapegoat. The list goes on and on. Some ways in which enablers exercise control are:

- By manifesting displeasure (for example, rolling their eyes when the compulsive overeater heaps food on his or her plate or eats rapidly).
- By promising a reward if the compulsive overeater will lose a set amount of weight within a given period of time.
- By accepting guilt and/or responsibility when the compulsive overeater fails to adhere to a diet.
- By refraining from serving starches at meals or buying sweets, so that the compulsive overeater will not be tempted.

SOME INSIDE CLUES

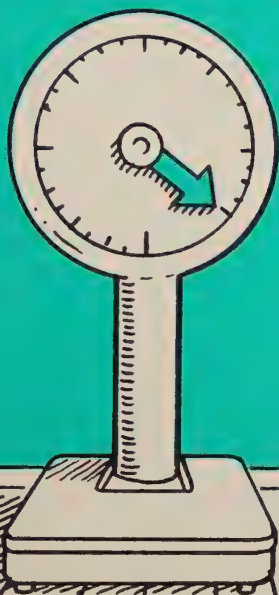
Compulsive overeaters know guilt and shame intimately. At meals, they hear others say, "I'm full. I can't eat another bite." Then they watch those people actually stop eating. "How can they stop?" compulsive overeaters passionately ask themselves. "I'm full, and I can't! There's something the matter with me."

Invariably, they feel like failures. This feeling is further reinforced by their attempts to diet. They may be successful in losing weight while on the diet, but every time they go off the diet, they gain back the same amount of weight, and oftentimes more. "Why can't I eat the way others eat? Why can't I control what I eat? I just don't have the will power."

Low self-esteem and loss of dignity go along with their abuse of food. As one compulsive overeater put it, "I am garbage!" Their great feelings of insecurity and loneliness lead to a sense of isolation from the community. "I don't belong. I'm out of place. I'm awkward. I'm too fat. I don't fit in."

Compulsive overeaters are concerned that "there's never enough" food, time, possessions, relationships, anything. And they panic. Because they cannot trust themselves around food, they come to distrust their own feelings, intuitions, and

Sign of an Overeater's Enslavement



Daily Weight Record							
TIME	S	M	T	W	T	F	S
Before breakfast	206	205	207	206			
After breakfast	206	205	207	205			
Before lunch	206	205	207	206			
After lunch	205	205	207	205			
Before dinner	205	204	207	204			
After dinner	206	204	207				
Before bed	206	206	207				
Average	206	205	207				

perceptions. It's always, "I must be wrong." They often mask their feelings totally—with one exception. Food becomes the only friend around which they can trust their feelings, let down the mask.

FEELINGS OF OTHERS

Those who stand by, watching the compulsive overeater sister turn to her trusted friend—food—feel angry, powerless, and sad. They ask, Why can't she control herself? Why doesn't she look better? Why doesn't she do something about her appearance? Doesn't she realize she's a professional? What's the matter with her? If only she'd use her willpower, she could stop overeating. She must be emotionally ill, unstable. She must be "sick."

A CONFRONTIVE APPROACH

The "carefront" approach, which has as its cornerstone a deep, abiding honesty between the compulsive overeater and the confronter, has proved to be effective. Each party admits that he or she is dealing with a disease that like alcoholism is chronic, progressive, and can end in death. This bedrock of honest admission and acceptance is the foundation for recovery.

The approach involves both the compulsive overeater and her community. It includes:

- Education about the disease.
- The use of appropriate terminology (i.e., refer-

ring to compulsive overeating as a *disease*).

- The free and appropriate expression of feelings.
- The Overeaters Anonymous (OA) fellowship as a support system.
- The twelve-step program of Alcoholics Anonymous as a guiding force to living.

Correct Terminology. It is important to refer to compulsive overeating as a *disease*. Community members who have it are neither good nor bad; they are people living with a lifelong illness. They have nothing to be ashamed of. An understanding of this, aided by the use of appropriate terms in discussing compulsive overeating, is helpful to recovery.

Free and Appropriate Expression of Feelings. It is crucial to create a safe environment within the community—one in which no judgment is passed on the expressed feelings. The compulsive overeater needs at least one person in the community who will not reject, correct, or criticize her feelings. But before she can fully express her feelings, she must stop abusing food as a substance that numbs them. Only then will she be free to feel and recognize joy, anger, fear, love. Then she can begin to learn how to express her feelings honestly, appropriately, and without undue delay. Once having learned how to do this in a safe environment, she will begin to express her feelings in other environments as well.

Overeaters Anonymous (OA) Fellowship. OA is

based on the same twelve-step program as Alcoholics Anonymous. It is a fellowship of men and women who share their experiences, strengths, and hopes with each other so that they may solve their common problems and help others to recover.

At OA meetings, compulsive overeaters suddenly find that they're surrounded with other people who have the same disease. They feel accepted because they *are* accepted. Within the group, they no longer feel different or isolated; they share a sense of identity and solidarity with the other members. As one person said, "I finally realized I'm not insane. There were others who had done the same things with food as I had done."

Within the OA fellowship, the compulsive overeater works closely with a sponsor—a person living in recovery from the disease. The sponsor is also the one with whom the overeater shares feelings and from whom she seeks guidance and suggestions on how to live out the twelve steps.

In OA, compulsive overeaters come to realize that theirs is a disease of denial. Food, an addictive substance for them, is not the main issue, but only a symptom. Fat is also a symptom. In recovery, some make an important discovery: the addiction keeps them away from God.

SIDE EFFECTS OF RECOVERY

The recovering compulsive eater has more time for living. Time that used to be spent in finding, hiding, and consuming food is now available for friends, community, and ministry. Physically and emotionally lighter, he or she feels an abundance of energy and is better able to sustain a vigorous schedule. Previously unexpressed fear, anger, and resentment are now diffused, leaving more energy for positive action.

Not all the side effects of recovery are positive, however. Some are painfully challenging. Because you have changed, you have to "renegotiate every relationship," according to Judi Hollis, author of *Fat Is a Family Affair*. For example, enablers often do not know how, or do not want, to give up their control over the changing compulsive overeater. Others may not know what to make of the change or how to deal with it. The compulsive overeater now rejects behavior she previously accepted because she had so little dignity and self-esteem. She may be told, as was one recovering sister, "I no longer like you. I wish you would put the fat back on and be the way you used to be."

Recovery can sometimes produce a deceptive side effect. The compulsive overeater now looks "cured" and is of a more "normal" size. Since she

no longer seems to have a problem with overeating, others begin to urge food on her. "Try this. After all, it's a feast day! You can have a little bit. You're getting too thin." People seem to want to reward the compulsive overeater for her "good" work; enablers may want to regain control. Recovering compulsive overeaters have to be discerning in such situations. A diabetic would not let others control the insulin used to regulate his or her blood sugar. Neither should the compulsive overeater allow others to take the responsibility of regulating what he or she eats.

Without a protective shield of fat, recovering compulsive overeaters are open to intimate relationships with others. They are also open to a more intimate relationship with God. As one recovering sister recently said, "I suddenly realized that I was sharing my feelings with God for the very first time. Up until then, I had not known who God was because I did not know who I was."

RECOMMENDED READING

- Beattie, M. *Codependent No More*. Center City, Minnesota: Hazelden Foundation, 1987.
- Hollis, J. *Fat is a Family Affair*. Center City, Minnesota: Hazelden Foundation, 1985.
- Pelphs, J. and A. Nourse. *The Hidden Addiction and How to Get Free*. Boston, Massachusetts: Little, Brown and Company, 1986.



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The Inner Journey of Forgiveness

George A. Aschenbrenner, S.J., S.T.D.

From the very beginning, news of universal salvation, as offered in God's startling victory in Jesus Christ risen from death by crucifixion, has stirred a question in human hearts. "Hearing this, they were cut to the heart and said to Peter and the apostles, 'What must we do, brothers?'" (Acts 2:37). And Peter's answer still speaks to the issue: "You must repent and every one of you must be baptized in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit" (Acts 2:38). The contemporary, renewed rite of penance proclaims exactly the same truth in the prayer of absolution: "God . . . has sent the Holy Spirit among us for the forgiveness of sins . . ." In our frail earthly existence, then, forgiveness must always be there, at the heart of every genuine human love, and so it is usually one of the clearest proofs of love's presence, practicality, and profundity. When faith enlightens our human need for salvation, therefore, some other words of Peter well express the human heart's true situation: "Lord, who else should we go to? Your words have the ring of eternal life!" (John 6:68). That question posed in faith—What must we do?—still initiates the human search for salvation, and Peter's answer continues to promise new life—that is, a most profound, radical transformation and reorientation.

Though perhaps few would doubt the theoretical validity of this saving experience, many might well wonder how profound and widespread is the prac-

tical experience today of this forgiving encounter with the Holy Spirit in the church. For many people, decreased frequency seems to have reserved the reception of the sacrament of penance and reconciliation for rare, even extraordinary encounters. For some younger people, frequency and regularity have never been formed; individual reception of the sacrament is not simply forgotten, but never known. In a growing number of pastoral settings, especially in the liturgical seasons of Advent and Lent, communal penance services are held with varying degrees of success. Attendance at times is rather small, and the dearth of ministers limits or eliminates completely the possibility of individual confessions. The hope of some for an easy, communal absolution may spring from a desire to avoid a truly personal, individualized encounter. Though we have a better awareness of the Eucharist as *the* sacrament, first and foremost, of forgiveness and reconciliation, it is not clear—in fact, it is even very doubtful—that either the introductory penitential rite or the Eucharist itself is a profoundly transforming experience for most people.

I do not want to exaggerate the problems connected today with the sacrament of penance and reconciliation. Nor do I want to oversimplify the issue and present some facile, overly optimistic solution. Though the renewed rite of penance, with its many options, has surely given us a better

appreciation of the role of the word of God and of the community in our own experience of sinfulness and forgiveness, the situation remains tentative, confused, complicated. This article does not intend to address or attempt to solve all the problems connected with the understanding and practice of this sacrament in the church today.

I do, however, want to describe at some length the dynamic process necessarily involved if the graced reception of God's precious forgiveness in Christ Jesus is to deliver on its promise of new life in the radical transformation of our hearts. What I describe here, then, is a journey of grace within the human heart. It contains various stages with an interweaving logic of development. Assuming that the kerygma of God in Christ embodies the forgiveness of sin, this article will sketch out rather fully a catechesis of forgiveness, seen as a process, a journey, within the sinful, forgiven human heart.

If the forgiving love of God is to reconcile an individual's heart and a whole community, it will require both time and the careful cooperation of believing persons. God's reconciling forgiveness never happens in us all at once, nor in utter disregard of our own dispositions. The experience is rarely as simple and easy as the advice sometimes given: just be sorry and confess your sins. Only certain requisite attitudes and dispositions can facilitate a profoundly renewing experience of God's forgiveness and thus lay foundations for an ever more profound, grateful, and decisive commitment to God's great apostolic mission for us, revealed in the mystery of Christ. And so I will describe the development that moves from blissful ignorance to healthy guilt, to embarrassed confusion, to apologetic sorrow, and possibly even to a momentary, exhilarating fright—all of which make possible an energetic gratitude in the full, chastening blessedness of God's forgiveness. It is a development within the human heart that gradually converts the unreflective insensitivity of a spiritually primitive believer into the humble, energetic confidence of a grateful, mature believer.

REFLECTIVE AWARENESS REQUIRED

The subtle analysis involved in describing the stages of this development is intentionally aimed at enriching our response as penitents to God's forgiving love in our world and in our hearts. But such analysis could be misunderstood in a variety of other ways. It is not meant to render penitents confused and overly self-conscious. Nor is it meant to imply that one can receive the sacrament of penance and reconciliation well only with full cognizance of the detailed analysis presented in this reflection.

But perhaps the greatest danger in such analysis would be an apparent fussiness or legalism—or, even worse, an apparent control and manipulation

of the gloriously gratuitous mystery of God. With an eternity, a freedom, and a fullness that will always stagger our earthbound consciousness, God will be God, far beyond any effort of ours. But in the beauty of Jesus, the attractiveness of God's infinitely creative love invites our human response to be part of that great mystery of glorification revealed for the fullness of time. As a result, from our human perspective, what in God may be eternally full and entire becomes, in us, a gradual development over time. In describing this gradual dynamic of our experience, I will follow the lead of the scriptures in using some anthropomorphic language to describe the mysterious and necessary interaction of the divine and the human. This human language is never meant to limit the divine fullness and glory, but rather to allow the divine reality far to surpass and outshine any human expression used here.

While striving to avoid possible misunderstandings of such an analytic approach, my deliberate claim is that a much greater reflective awareness is needed today of the graced dynamics provoked in the human heart by the Holy Spirit of God's forgiveness. In this sense, the careful analysis in this article has a high and very positive value. If we can all come to appreciate more the interconnectedness of many of our inner experiences in life, and if we can understand how these moods and movements of heart are part of a divinely intended inner journey, then we will cooperate more gracefully with God's infinitely forgiving love. In that way, God's forgiveness in Christ Jesus can transform each and all of us, ever more profoundly, into the inner intimacy of a joyous peace and a passionate concern for loving justice. Finally, such a reflective understanding of the dynamics described here will not only result in a better reception of the sacrament of God's forgiveness but will also produce a more informed ministering of God's forgiveness, both by the priest in the formal sacrament and by all of us in the sacramentality of our daily lives.

The stages described here are such profoundly personal experiences of faith that they bridge the social and the private, the communal and the individual. And so this inner journey of our heart into God's loving forgiveness is not meant as an argument for the priority of either the communal or individual form of the sacrament. Rather, it undercuts that issue by providing a substratum of development that is the basis for the integration of the two forms. And though this reflection primarily describes a development in the heart of the individual believer, I am always presuming the church's full communal and social understanding of the mystery of sin and of God's loving forgiveness in Christ Jesus.

From beginning to end, in every phase of this journey, even in those phases that offend and shock our natural, unconverted sensibility (how different

the viewpoint of the saints!), God's love invites and challenges us insistently into the deep-hearted peace and contemplative energy of salvation in Christ Jesus.

UNREFLECTIVENESS IS PRIMITIVE STATE

The natural affective mixture in our stream of consciousness can at times be quite confusing; it can also be seriously misleading. The components of impulse, mood, fantasy, and feeling usually defy predictability and often verge on outright contradiction. The superficial but intense stream of impulsive feeling in our inner affective life can range from peaceful calm to furious anger, from lustful indulgence to chaste love, from grasping greed to generous liberality. This affective fluctuation, much more than simply puzzling us, can shatter confidence in our identity and responsibility. On this spontaneous and superficial level, our consciousness is a mixture of movements toward God and away from God. For someone who trusts too simply the natural flow of consciousness and who acts with primitive unreflectiveness, this whole ambiguous mixture of motivation can be spiritually misleading. Indeed, it makes impossible any spiritual life, properly speaking, because an undetected self-centeredness simply preempts a life centered in and responsibly lived for God.

Our impulsive natural spontaneity must not simply be trusted. But neither should it simply be distrusted. Rather, it must be noticed, discerned, and then disciplined in accord with the graceful spontaneity of the Holy Spirit. But for one whose behavior is unreflectively influenced by the vast gamut of ambiguous affective motivations, any central conversion away from selfishness and into God's love cannot consciously and therefore freely begin and may not even be explicitly desired. Life is instinctively played out for such a person on a fundamental, ontological level, where the pleasure-pain principle motivates in a prereflective manner. Such a person has not really begun a serious life in the spirit. His or her faith is very immature and frail. Though often without personal culpability, such a person, spiritually, is truly primitive and unresponsive to the depth of God's forgiving love.

This spiritual obliviousness often describes the state of a person's pre-evangelized identity. But this same phenomenon can also describe a specific area of the heart of an already evangelized person who, in most other areas of the heart, is spiritually mature. From this perspective, the dynamics described here can apply at different times to different areas of concern in all our lives.

SELF-ACCEPTANCE NEEDED

The ambiguous, impulsive level of our affective consciousness may be viewed in a variety of ways,

The natural affective mixture in our stream of consciousness can at times be quite confusing; it can also be seriously misleading

each one distinct from, though related to, the others. When perceived simply as ontological phenomena in our consciousness, these impulses and inclinations, from a prespiritual and premoral perspective, are simply part of human existence. They are part of the way we are. At this level, the whole conglomeration of affective impulses, though very real, is healthily neutral. It is simply the way we feel at a given moment. Our feelings, in an ontological sense—before any moral and spiritual interpretation—simply are. This level of feeling and affect within each of us calls for healthy self-acceptance, something that is often not easy but is fundamental for mature spiritual living.

This affective dimension of self may also be viewed from the perspective of psychology. Such impulsive experiences may be interpreted explicitly in terms of the dynamics of human development. Though these dynamics do not usually contradict a spiritual and moral interpretation, they are not, in this view, interpreted in terms of spirituality and morality. Some people are aided in the basic task of self-acceptance through professional psychological help.

This affective mixture of consciousness may also be viewed (and needs to be, in the case of the believer) in the light of explicitly spiritual and moral ideals and development. Then God's loving revelation in Christ, the influence of grace, and the evangelization of our hearts become central—essential to interpreting and responding to the significance of these inner, spontaneous experiences. We have seen in recent years how easy it is for a healthy moral perspective to be corrupted into an overly moralistic concern too anxiously fixated on

external action as disconnected from inner intention and fundamental orientation. The mature believer, while avoiding this overly moralistic tendency, must clearly and honestly interpret the whole affective conglomeration of impulse and mood in the light of the spiritual ideal revealed in Jesus Christ. As mentioned earlier, when perceived in this explicitly spiritual light, our daily natural spontaneity is a mixture of movements toward God and away from God. And so a discerning interpretation of these inner spirits and a courageous, graced response to them always typifies growth to mature faith identity and serious spiritual living.

People will remain spiritually primitive until a need or desire for some reflective slowing down and questioning of their natural spontaneity grows in their hearts. All sorts of life experiences, whether dramatically critical or boringly ordinary, can frustrate and dissatisfy enough to provoke this need or desire for greater reflection on the spiritual and radically religious meaning of life. And as the spiritually primitive person stirs out of unreflectiveness and moves toward greater seriousness, precisely what is needed is enlightenment in faith.

ENLIGHTENMENT ENABLES INTERPRETATION

Honest reflection quickly reveals different inner experiences that can diffuse and disorient our consciousness. A good understanding of what we have become aware of is not easy. Within the primitively natural person, an insistent inner force counsels the legitimacy of continuing selfish concern and of infatuation with selfish pleasure. This force, while denigrating any desire for serious reflection, always deceptively presumes the rightness of natural spontaneity. Both the insistence and insidiousness of this inner voice are known to all of us. It can tease and tantalize so effectively that a halfhearted, semiconscious, rationalized deception is very easy. An incisive faith vision of our identity in God's abounding love in Christ is needed to pierce through this deception in our human condition. Therefore, an important early element of evangelization for the primitive person seeking enlightenment is this realization: every human heart and all of reality is haunted by a darksome, evil, and demonic spirit that always enticingly counsels the opposite of God's love. When this desolate spirit is allowed to dominate in a heart that is fundamentally oriented to self-transcendence in loving union with God and other people, a sad frustration somehow nags that heart—even if the pain is at times dulled in the sensuousness (whether mental or physical) of self-pleasure.

The enlightenment of this early evangelization must be further complemented by another faith realization: the Holy Spirit of God's loving forgiveness also stirs in the primitive, unreflective heart. At this fairly initial stage, the stamp of God's spirit

is usually experienced in a sting of healthy guilt that leads to remorse. This sting of guilt punctures the natural spontaneity of self-pleasure. In the pain of this guilt our natural sensibility flinches—and almost instinctively turns away to distraction. That the hand of a loving God is calling us to the peace and expansiveness of conversion in forgiveness is not self-evident in this first, painful experience of guilt. To recognize in this experience graced promise and freeing hope rather than deadening discouragement requires an informed faith—an enlightening evangelization—of which the primitive person was not capable before. Insight into the existence and movement of these two spirits and their distinctive stamps on the primitive person is a grace garnered from the long Christian tradition and must be considered an invaluable part of evangelizing persons to mature faith.

This sting of healthy, graced guilt must be carefully distinguished from another, common experience of guilt that is quite otherwise. A guilt whose anxiety stifles the heart and whose fear of punishment fritters away the person's energy in suffocating worry about self is hardly related to love and trust. And so this anxious experience of guilt is humanly unhealthy and is not part of the graced touch of God's loving forgiveness. In fact, it can be, and usually is, a positive interference. But the guilt born of God's forgiveness always results from healthy interpersonal love and trust. In the enlightenment that gradually dawns for the primitive believer, this guilt signals the Beloved's presence—a very active presence, a redemptive consciousness—and invites greater intimacy in faith with God. When recognized for what it is, this graced guilt—although it painfully stings—focuses the heart beyond self, on the Beloved, in shame and sorrow for the wound one's lack of love has caused.

EMBARRASSMENT GUIDES THE HEART

This inner sense of graced guilt, when recognized and not rejected, embarrasses and shames our heart. Once again, though not affectively pleasant, this experience invites careful reflection if its rich promise is to be realized. The humiliating resonance of this shame can easily put us off and distract our attention with more engrossing and pleasurable activities.

This shaming embarrassment, when interpreted in the light of faith, invites and centers our heart even more on the Beloved. Three elements always integrate in the composition of this grace of embarrassment: an honest acknowledgment of our violation of love, a realization of the Beloved's awareness of that violation, and a clear perception of the Beloved's forgiving presence to us right now. Once these three realizations coalesce in a human heart, an embarrassed shame unavoidably stings the soul. We are moved almost irresistibly to sorrow and

apology. But if any of these three realizations is denied outright, or acknowledged only ambiguously, or actually corrupted into something very different, then the final product is profoundly altered. For example, if people—in the face of their honestly recognized violation of love and their awareness of the Beloved's full knowledge—perceive the Beloved as now menacingly searching them out for punishment and destruction, then overly self-protective fear, not the purifying sting of shame, riddles their consciousness. This self-centered, worried fear is not the mature experience of God's loving forgiveness inviting conversion and ongoing transformation. Nor is it the fear of the Lord that initiates wisdom.

The Beloved's enduring forgiveness in the face of the insult of our sin, besides provoking embarrassment, also stretches our hearts in wonder and amazement. Such faithful, forgiving love from God can seem incredible, too good to be true, and is often doubted—especially in the pained awareness of our own infidelity in love and forgiveness. But when God's forgiving love is believed in with the seriousness that the witness of the cross, under grace, simply imposes, then wonder and amazement confuse the soul. How can someone be so faithful in the face of my infidelity? Why should someone prevent my receiving the punishment that my sinful ingratitude justly deserves?

In this experience of shame and amazement, the primitive believer, continuing to be enlightened and evangelized, learns that God in Jesus is always and only loving forgiveness and that God's love, when seriously believed in, has chastening effects on us. The mistaken attitude that everything and anything is approved and good in the face of such a loving God betrays an immaturely superficial belief in God's love and a trivialization of the great gift of human freedom. The more seriously and profoundly we encounter God's loving glory in Christ Jesus, the more our sin is revealed in the purifying and exhilarating experience of embarrassed shame in the presence of the Beloved of our heart. When standing in this shame and amazement before God's faithful love in Jesus on the cross, we know we must apologize in our sorrow or there will always be something awkward and unreconciled in our relationship.

APOLOGETIC SORROW A GIFT

This movement to apologize in sorrow and repentance, integral to the embarrassed amazement described above, is surely an important part of God's gift of forgiving love. But it is often not an easy gift to receive. To say that the sorrow of a repentant sinner is a gift from God does not disregard our human effort. Rather, it keeps the initiative with God, whose loving forgiveness is revealed and available to all in Jesus crucified. So when we feel deficient in our experience of sorrow, the prob-

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lem is not in God but somehow in ourselves. To desire a greater sense of sorrow should lead us to pray, even to beg, for this grace from God. But it must also lead us to certain requisite attitudes and dispositions if we are to receive this grace. To welcome from our God of faithful forgiveness the blessing of profound sorrow for our sins requires at least two fundamental attitudes, each of which can be problematic, especially today.

First, for any mature experience of sorrow, we must know we are genuinely responsible for our sin. God's gift of sorrow would surely be slighted, and maybe even completely denied, if responsibility for the sin were attributed to someone or something else, as if for some deterministic reason the situation could not have been otherwise. Whenever we listen—not simply hear, but also listen—to that evil spirit within us that rationalizes away our responsibility, then the graced experience of shamed sorrow and the accompanying conversion of heart to greater love grow vague and ambiguous. Sometimes psychological and anthropological difficulties with human freedom and responsibility must be confronted, and sometimes even called by their right name of unbelief, if a profound sorrow before Christ crucified is to be allowed to convert and transform our hearts more and more into God's heart of forgiving love for our world.

Second, to slip into the illusion that our sin in no way touches or affects God is to prevent much (if any) experience of sorrow for our sins before God. This second attitude required for mature reception of God's gift of repentant sorrow involves a prayerful appreciation of the effect of our sin before God. This is not easily described, because neither a

Opposed Kinds of Guilt Reactions

Healthy Type (resulting from love and trust)



perceives God as
aware of one's violation
of love yet now
forgivingly present

shame,
embarrassment,
sorrow, apology,
and hopefulness

Unhealthy Type (resulting from doubt and distrust)



perceives God as
menacingly searching one
out for punishment
and destruction

self-centered worry,
fear, and
discouragement

childishly uninformed explanation (sin as a slap on God's face) nor an overly secularized, narrowly humanistic explanation (sorrow for sin as something felt with other human beings but not with God) will do. We enter here upon the profound mystery of God as revealed in Christ and presented through the church's careful theological reflection and articulation. Let us consider some of the anthropomorphic language used in the scriptures.

The effect of our sin before our lovingly creative God involves what we might call a moment of disappointment. The scriptures describe, or at least hint at, an effect of disappointment before God, revealed in Jesus Christ as always and only Love, whose forgiving response to our sin is always finally faithful and full. Because disappointment constitutes part of our understanding of wronged human love, a faith view of sin can perceive and speak of a momentary disappointment that somehow stands out before God and is not just flooded away by divine forgiveness. To overlook or even to deny this way of sin's affecting our lovingly creative God would be to excise the divine gift of sorrow from our hearts.

Various scriptural passages point at an aspect of disappointment in our sin on the part of God. In Genesis 6:6 we are told that in the face of the daily wickedness of human beings, "Yahweh regretted having made man on the earth, and his heart

grieved." And in Isaiah 5:4 God, as the prophet's friend, having labored in the beloved vineyard, puzzles over a disappointing question: "What could I have done for my vineyard that I have not done? I expected it to yield grapes. Why did it yield sour grapes instead?" Previous but not contradictory to the full and faithful forgiveness of God revealed in Christ, these two passages powerfully express the momentary disappointment that sin's lack of love strikes before our God, whose own love is so strong and selfless as to create and maintain our universe in the mystery of Christ for the fullness of time.

In the New Testament's revelation of the wonderful mystery of Christ, the effect of our sin before God becomes even more clear and specific. In the Lucan account, as Jesus enters Jerusalem for the last time, he reveals something of the heart of God in his own tears and words—a grief that surely speaks more of his disappointment in his beloved people than of any fear for himself. "If you in your turn had only understood on this day the message of peace! . . . you did not recognize your opportunity when God offered it." And later in the same account, after Peter's three denials of any relationship with Jesus: "the Lord turned and looked straight at Peter, and Peter remembered what the Lord has said to him. . . . And he went outside and wept bitterly." Peter's tears of shame and sorrow

were provoked by what he saw instantly in the eyes of Jesus: a love faithful to the fullness of time, together with a full appreciation of Peter's betrayal of that love.

Jesus' passion of suffering and death to a resurrected fullness of life depicts in striking detail the effect of our sin before God. The sinless one who comes from the heart of the Trinity takes upon himself our sin and becomes a man destined to die. He suffers the horror of crucifixion on the trumped-up charge of blasphemy. But in and through all the external, cruel, humiliating events of this suffering, Jesus experiences the strengthening love and presence of his dear Father—even when, on the cross, he is stripped of his last tangible support: the felt experience of being Son of such a Father. On the cross he feels forsaken and, at the level of experience, utterly separated. Yet at the most profound level of being Son, he remains never more united—the only Son of a most faithful Father.

These climactic events in Jesus' life are never fully explained, because for the believer they are a mystery and therefore inexplicable simply in terms of the history and politics of first-century Palestine. "He died for our sins" is at the core of New Testament theology; the horror of our sin is laid bare and takes its toll before the mystery of God's faithful forgiveness. When the Son of God dies, in reverent obedience, for our sin, a restoration and reconciliation occurs, stretching limitlessly throughout the universe, across all history, through all time and space. "For our sake God made the sinless one into sin, so that in him we might become good with the very goodness of God" (2 Cor. 5:21). To deny outright or simply to disregard that Jesus died for our sins—or even to downplay it—not only prevents much genuine sorrow for sin but also seriously disrupts (if it does not entirely abort) the whole journey of God's loving forgiveness in our hearts. It would be foolish to see the issue as simply doctrinal and therefore of only notional relevance. It is about love and therefore about the quality and intensity of apostolic behavior: "she must have been forgiven an awful lot or she would not love so much" (Luke 7:47).

MOMENTARY FRIGHT AND TERROR

As our hearts continue to welcome the grace of God's forgiving love, another moment in the dynamic may well occur that is not easy to experience or to understand. A momentary fright and terror can flare forth in consciousness. In the light of much past unhealthy fear and guilt about sin, one truth becomes extremely important to understand: the fright and terror are not directed at God. Rather, they are a part of love—a part of God's saving love at work in our hearts—and they result from two graced insights that pierce through the blindness and complacency that often cloud our hearts. First, we see how precarious human free-

dom is when placed against the backdrop of the mystery of sin raging in real, specific conflict between good and evil throughout the universe and finding a focus within every human heart. While originally created in the goodness and beauty of Christ, the whole universe, and each of us, is laced through with sin. Our baptism into the dying and rising of Jesus—and therefore, in the Catholic faith, our substantive goodness in Christ—does not alter or gainsay this statement. Second, we may recognize how trapped and helpless we are in the face of such evil; even though our whole purpose is to exist and have our destiny in God, no will power of our own can free us from enslavement. Catholic faith is equally clear about this: it is our situation. So when these two insights are not simply objects of clear reason but affectively stir the heart with graced clarity, a moment of existential absurdity and contradiction frightens and terrifies our consciousness. And this is a grace.

Just as was true in some of the previous stages of the journey we are tracing here, the resonance of this terror within our affectivity is not appealing or pleasant. But it must be seen as part of the whole experience—the consoling experience (when that great word's depths are probed) of the loving forgiveness of God inviting us to greater intimate reliance on, and zealous cooperation with, the mission of love revealed in the mystery of Christ. This aspect of the grace is no self-scare tactic, though of course it can be misused as such. Rather, this fundamental, fearful helplessness in the face of sin and evil, when it is an authentic grace, instructs us of the life-and-death seriousness of our human freedom and of the invincible power of God's love revealed in Jesus crucified. The words of Moses to the chosen people on the verge of their entering the promised land catch the seriousness and the confident hope of the grace: "I set before you life or death, blessing or curse. Choose life, then, so that you and your descendants may live, in the love of Yahweh your God, obeying his voice, clinging to him; for in this your life consists. . . ." (Deut. 30: 19–20). Insofar as this grace is given and received, God's faithful forgiveness does not become something that is cheapened or presumed to be automatic, but continues as a love whose costliness and gratuity more and more focus the heart of a repentant sinner on Jesus crucified, and so gradually transforms fearful helplessness into the humble confidence of a lively reliance.

Outside of Christ, the forgiveness that a repentant sinner so fervently desires is neither deserved nor possible. Indeed, it is not possible, outside of Christ, even to maintain a desire for it. And so to live for a moment somehow outside of Christ is as fearsome as death and hell. For sorrowful sinners, Christ on the cross, who is the victorious mercy of God, simply bars the gates of hell. Nevertheless, for free human beings whose daily lives concern the

From beginning to end, the central grace motivating and suffusing every stage of this inner journey is the forgiving love of God

struggle between good and evil, the hell of life outside of Christ, which is death indeed, remains a possibility that we are blessed to find most fearful.

The particular aspect of God's graced forgiveness described here should not be exaggerated and, like all other aspects, should not and cannot be forced. But in this graced moment of fright and terror, though the soul may shudder, momentarily almost losing its breath, an exhilarating energy for love can be born in the renewed discovery of the precious, costly gift of human freedom and its permanent consequences—death or life—and of a God whose faithful love in Christ is beyond doubt.

GRATEFUL FOR LIFE

From beginning to end, the central grace motivating and suffusing every stage of this inner journey is the forgiving love of God. This faithful forgiveness is as clear and direct as a much beloved, much loving Son crucified for our sins. And the promise this journey makes in our hearts is simple and exact: joyous rebirth in the humbling truth of a faithfully forgiving God, always touched by a contrite heart (Ps. 51:17). But the major point of this article is that our experience of God's forgiveness will not occur—or, if it does, it will be rootless, superficial, inauthentic, not conformed to truth—if it is separated from the stages described previously. The transforming grace of forgiveness gradually takes flesh as who we are, our true identity, in our daily lives—only through these stages of development, which in their turn deepen and personalize the experience of forgiveness in our hearts.

The stages of this inner journey, as experienced more and more profoundly, root and renew our very identity in God's loving forgiveness. With a

continuing uniqueness that defies complacency, it is a forgiveness always newly known and therefore always needing to be newly celebrated. The sacrament of penance and reconciliation, among other appropriate expressions, can be this celebration. It is as though one were home and caught up anew in the embrace of that prodigally forgiving Father who is always on loving vigil while we "are still some distance off" (Luke 15:20) or consoled anew by a Mother who comforts us in all our needs (see Isa. 66:13).

This renewed identity brings in its wake a number of other qualities that can reveal and test the genuineness and profundity of a person's journey into God's forgiveness. Generous gratitude, durable joy, gentle reverence are some of the qualities that typify the forgiven sinner and therefore in some way signal the term of the whole journey. Aware of being gifted far beyond any personal merit, the forgiven sinner is astonished in gratitude. Words will never fully express the energy and power of this gratitude; only deeds will. The steady exuberance of this gratitude must simply overflow in generous love and service, in whatever way God shall desire, among so many needy brothers and sisters. This thankfulness, as profound and precious as a new right to life, is the reversal of sin's insulting ingratitude and becomes the motive for all that is done. So the term of the journey has apostolate, mission, and zeal in full view.

The grateful heart, because it is selflessly oriented, always knows profound joy. As born in the heart of a forgiven sinner, this joy has durability, a steadiness that can weather the storms of serving God's loving justice in our world. To neither forgive nor be forgiven is to forget. The graced remembering of a repentant sinner, therefore, not only brings exhilarating joy to light the vision of every day but also gives body and a chastened depth to this joy and a discerning, careful quality to apostolic love. This is reflected in this article's stress on the essentially chastening aspects of forgiveness. Such joy and love may subsist beneath the daily moods of surface consciousness and may—it is God's work, with our cooperation—gradually subsume and transform these moods. This is a graced share in the joy and love of the risen Jesus. And so it shares in the Trinity's expansive mission of joy and love revealed in the mystery of Christ for the fullness of time (see Eph. 1:3–14 and Col. 1:12–20).

Thankfulness and joy, as great missionary realities, join with gentle reverence in our forgiven hearts. This gentleness and reverence is not some temperamental meekness genetically explained. Rather, the humiliation of forgiveness chastens the soul's sight to recognize our God, beautiful in Christ, present and at work in all. When such contemplative seeing of reality has been refined in the chastity of a forgiven heart, respectful and gentle reverence is always the fitting, inevitable

response. J.B. Phillips's rendition of Philippians 4:5 catches the point: "Have a reputation for gentleness, and never forget the nearness of your Lord." Forgiveness, in this way, begins to remove the veil that sin imposes on reality, and so the gentle reverence of contemplative wonder grows in our hearts until that fullness of time when all vestiges of the dark mirror shall be removed and adoring reverence shall spring forth as our eternal identity before a dear God whose forgiving love has been more faithful than we could ever have imagined. (Note: the source of the series of experiences analyzed here and of the order in which they are created is the graces of the first week in the *Spiritual Exercises* of Ignatius of Loyola.)

HEART WHOLLY TRANSFORMED

Forgiveness's journey within us does not simply effect momentary affections or transient zeal for deeds that urgently need doing. Rather, it gradually works a whole transformation of heart: the characterizing attitude of someone humble in love's truth honestly faced. Deception gives way to the joyful wonder of humble confidence in a startling realization: we are not nearly so good in ourselves as we have tried so long to prove, but in the forgiveness of Christ we are much more loved and precious than we could ever have guessed. This is neither unhealthy self-deprecation nor a neutral view of self. It is, rather, the enlightening experience of God's love energizing and expanding our hearts in the mission of Christ. In this way forgiveness forges the basic attitude and stance of a Christian in the world. And this basic attitude of humbled confidence provides important help in recognizing the true prophet as someone who speaks clearly and truthfully while fundamentally aware of being part of the problem addressed. In marked contrast, the false prophet rails self-righteously as though having somehow transcended the problem.

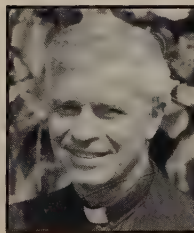
The journey described here is obviously not something for once in a lifetime. The catechesis examined is quite precise. And it is no work for a moment, but a process of transformation, something with which we are constantly involved—a way of life. Only an enlightened awareness of the dynamics of its inner logic and development can help us avoid confusion or that primitive insensitivity which can easily interfere with all that God hopes for us in the forgiveness that is Christ Jesus. The mature believer can even recognize at times the need to stay and pray more deeply into the

experience of one or another of the stages of the inner journey described here, especially those stages that, in their painful purification, draw us into more profound and intimate union with our Savior.

The inner journey of God's forgiveness has some important evangelizing aspects that reveal the essentially apostolic instincts of a forgiven sinner's heart. Forgiveness is the ignition point—see it in Peter (Luke 5:1–11)—of all action that is to be of any use to the creating, redeeming Christ. Further on in Luke, Jesus asserts a relationship, almost a relationship of identity, between forgiveness and the missionary call to evangelize, even to the ends of the earth: "So must the change of heart which leads to the forgiveness of sins be proclaimed in his name to all nations, beginning at Jerusalem" (24: 47). This is a clear call to discipleship as a perennial condition of being an apostle. This journey speaks to each of us as both sinner and apostle of God's mercy.

This article describes and analyzes a journey that is a catechesis of forgiveness, but clearly does not constitute an argument for individual or communal, or for frequent or rare, reception of the sacrament of penance and reconciliation. In any event, it is hoped that what is presented here will enliven and strengthen celebration of the sacrament—as well as our preparation for it and our looking about us after it—so that we may appreciate what God is doing in it. And graced cooperation with God's loving forgiveness in our hearts ought increasingly to reveal what is indicated for us in terms of the frequency and rhythm of communal and individual reception of the sacrament.

A heart so catechized by this inner journey has a renewed identity gratuitously bestowed in the beauty of Jesus given over as God's forgiving gift for us. Daily life for such a heart will also be given over, in a witness of service, to God's own mission of loving forgiveness—who is Christ Jesus—for the fullness of time.



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Breaking the Cycle of Evil

William A. Barry, S.J., Ph.D.

Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned. . . .

(Rom. 5:12)

At least since the time of Augustine, Christians have been accustomed to the idea that original sin and the tendency to actual sin have been passed down to each succeeding generation, beginning with the sin of Adam and Eve. But not many of us have thought much about how sin is passed on. Social scientists' reflections on the human condition may help us gain a deeper understanding not only of the history of sin but also of the history of grace inaugurated by Jesus.

Psychoanalysts have described a phenomenon called repetition compulsion, defined by Ernest Jones as "the blind impulse to repeat earlier experiences and situations quite irrespective of any advantage that doing so might bring from a pleasure-pain point of view" (*Papers on Psychoanalysis*, 4th ed.). For example, a man who gets divorced from a demeaning and emasculating woman may soon find another woman who will treat him the same way. In analysis it is discovered that repetition compulsions originate from childhood experiences with parents. Indeed, transference reactions in psychoanalytic therapy are the outbreak, within the therapeutic setting, of neurotic ways of relating that have continually led to frustrating or failed

relationships in the client's life. Such neurotic ways of relating are learned in the family in early life. Moreover, studies of the parents of abused children regularly show that the parents themselves were abused children. Over and over again, social scientists and therapists find that the sins of the fathers and mothers are indeed visited on their children. The evil or hurt that is done to one generation is passed on to the next.

In *Let This Mind Be in You*, Sebastian Moore astutely notes that human beings exist because God desired them into being. Hence, we have to be desirable, lovely, good, the apple of God's eye to exist at all. Yet most, if not all, human beings do not act as though they believe in their own goodness and worth. How do we get this way? Moore lays the blame at the feet of the conditional love we all receive in our families. "You're not a good boy if you don't eat all your spinach." "Where did we get such a bad girl? You can't be one of our family." "If you don't stop that, I won't love you any more." A poor self-image can lead to much unhappiness in life and can make many others unhappy as well. Parents with poor self-images inevitably have some injurious effects on their children.

Something similar occurs in social relations between groups. For example, children are not born with inbuilt racial, ethnic, or religious prejudices. They imbibe them with their mothers' milk, as it were, from home and neighborhood environments poisoned by racial, ethnic, or religious slurs. "Don't play with him! He's dirty." "You can't trust a

Protestant." "Let's remember Grandfather Joe, who was murdered by cowardly Catholics." "The Hatfields hate us McCoys because we're better than they are." Thus sinful attitudes and habits of thought and action are handed down from one generation to the next.

The same pattern can be discerned in the larger picture of social structures. The disparity between the nations of the northern and southern hemispheres in terms of wealth and quality of life is based on a world social system that favors the people of the northern nations over those of the southern. Indeed, the system allows the northern nations to exploit the southern ones, often without either side being aware of the exploitation. With each passing generation, it seems, the poor of the southern hemisphere get poorer while their northern neighbors get richer. Moreover, most people in both hemispheres believe that the way things are is the way they are supposed to be and that nothing will really change.

EFFECT IS CUMULATIVE

In each of these examples we can discern a sinful pattern that has a history. The sins of one generation are passed on to the next, and there seems to be a cumulative effect that is overwhelming. Sin seems to roar down through the centuries like a snowball that grows larger and larger as it rolls down a mountain. We may despair of ever stopping its deadly power; the darkness does seem to be overcoming the light. Matthew Arnold summed up this feeling at the end of "Dover Beach":

Ah, love, let us be true
To one another! For the world, which seems
To lie before us like a land of dreams,
So various, so beautiful, so new,
Hath really neither joy, nor love, nor light,
Nor certitude, nor peace, nor help of pain;
And we are here as on a darkling plain
Swept with confused alarms of struggle and
flight,
Where ignorant armies clash by night.

In Romans, Paul sounds a similar note:

So I find this law at work: when I want to do good, evil is right there with me. For in my inner being I delight in God's law; but I see another law at work in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin at work within my members. What a wretched man I am! Who will rescue me from the body of death?
(Rom. 7:21-24)

Paul, however, immediately answers his own question: "Thanks be to God—through Jesus Christ

our Lord!" For Christians believe that "the light shines in the darkness, and the darkness has not overcome it" (John 1:5). The letter to the Romans that was cited at the beginning of this article goes on to say, "But the gift is not like the trespass. For if the many died by the trespass of the one man, how much more did God's grace and the gift that came by the grace of the one man, Jesus Christ, overflow to the many" (Rom. 5:15). How does Jesus overcome the sinful pattern that seems so overpowering? In two separate sessions of spiritual direction, a woman told me of an insightful experience that may shed light on this question. She has given me permission to recount her story.

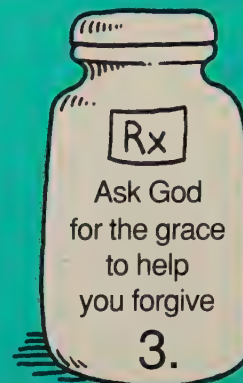
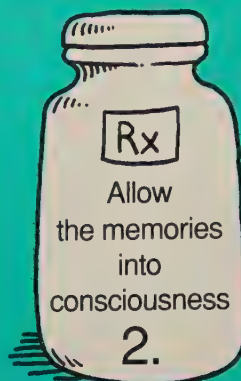
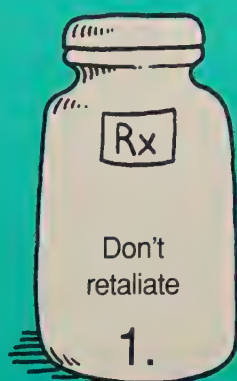
The insight came as she was contemplating Jesus on the cross. She was behind the cross, as though looking down with Jesus on the scene in front of him. She realized that Jesus was absorbing all the hate and malice directed at him without passing it on. In other words, with Jesus, the sinful pattern we have noted came to a dead halt because he did not allow it to make him a carrier. The woman also realized that anyone who really wants to follow Jesus has to want to be like him as he accepted his passion and death. The pattern of sin is stopped when people, by the grace of God, imitate Jesus in not becoming carriers of the contagion—when, in other words, people do not allow the sins visited on them to control their attitudes and behavior toward others.

CHRIST NOT MASOCHISTIC

We need to make clear that Jesus does not absorb the punishment the way a masochist or a "sad sack" would. Jesus does not get covert pleasure from his suffering, nor does he turn the hatred aimed at him into self-hatred. He is not a "victim" who feels that he deserves what he gets. So, too, the Christian who follows Christ must not confuse masochism or the victim syndrome with Christ-like suffering. But to suffer as Christ suffers is not an easy path, just as it was not an easy path for Jesus.

A few weeks later the woman was praying in a chapel and looked at a crucifix. In her imagination she felt the horror of the crucifixion, the horrible wrenching of Jesus' body and spirit as he hung there and received the hate and malice directed at him. At one point she sensed that his face became contorted, almost demoniacal. She was frightened and asked God to be with her. She felt a peace come over her, but she was still haunted by the image of Jesus dying so horribly. As she was telling the story, I thought of Paul's saying: "God made him who had no sin to be sin for us . . ." (2 Cor. 5:21). Could it be that it was a great struggle even for the Son of God to receive all this horror and hate without passing it on? Might not the woman's image of Jesus on the cross have reflected that struggle? After all, Jesus is also human, and it is no sin to have to struggle to remain loving and forgiv-

Rx for Containing the Effects of Evil



FOR HURTS AND WRONGS
RECEIVED EARLIER IN LIFE

ing toward those who torment him. But he does bring it off, thus revealing the essence of what God is for us, namely, a self-sacrificing love that will not change, no matter what we do to him.

If Jesus had to struggle to contain the effects of evil so that they would not spill over onto his tormentors, we who follow Jesus will know that same struggle. To forgive as Jesus forgives, to love as Jesus loves, is no cheap grace. We will want our pound of flesh for the wrongs done to us. Worse yet, as we have noted, we will all unwittingly tend to inflict on others what has been done to us. We need to allow into consciousness the hurts and wrongs of our past life and to ask God to help us forgive, from the bottom of our hearts, those who have inflicted them. Such a healing of memories is a painful process, but one that I believe is necessary if we are to come to the wisdom Jesus expressed on the road to Emmaus. "Did not the Christ have to suffer these things and then enter his glory?" (Luke 24:26). Jesus would not be who he now is if his life had been different, if the passion had not happened to him. Not that God wanted it this way; not that Jesus wanted it this way. To say that God wanted the passion would be to say that God wanted his children to kill his Son, wanted them to sin. But once it was done, it was necessary in order for Jesus to be who he now is.

FORGIVENESS REQUIRES GRACE

Another way to understand this biblical "necessity" is indicated by Erik Erikson, who calls his

final developmental stage the crisis between ego integrity and despair. Ego integrity, or wisdom, "is the acceptance of one's one and only life cycle as something that had to be and that, by necessity, permitted of no substitutions: it thus means a new, a different love of one's parents" (*Childhood and Society*). Such a new and different love of one's parents may require a very deep forgiveness of them and of the hurts inflicted by life. Such forgiveness is not an achievement of our wills but a grace for which we beg in prayer.

We may be tempted to conclude that such wisdom is reserved for old age. It may be true that it is more likely to come to us later in life, but the following story illustrates that the grace may be available to us much earlier. In their book *Journey*, Robert and Suzanne Massie describe life with their son, Robert, who was born a hemophiliac. At nineteen, the young man was asked whether he wished that he had not had the illness. This was his reply:

How can I—or anyone—wish that the most important thing that ever happened to me had not happened? It is like saying that I wish I had been born on another planet, so different would I probably be. Put it this way: I would not have it any other way. . . . Am I rationalizing? . . . To say that would be to say that I have come through the pain and troubles of my first eighteen years with nothing to show for it. To believe that would be to believe that I learned nothing of human nature and kindness through all the years of hospitals, that my parents were

unable to impart more than an average sense of faith through all my setbacks. If this were true, if having vanquished braces, bleeding, pain, self-consciousness, boredom, and depression, I have not added in any way to my appreciation of this life that has been given me, then that indeed would be a misfortune to be pitied.

The sins of the fathers and mothers are indeed passed on to their children in many ways. But the history of sin is not our only history. Even before the birth of Christ there was a history of grace, of the refusal to become a carrier of evil, of the forgiveness of enemies, of the deep acceptance of

the hurts of life without passing them on. The mother of Jesus herself, the sinless one, is a product of that history of grace. But with the death and resurrection of Jesus, that history has taken a new turn, or dug more deeply into the marrow of human hearts and culture. In spite of the strength of the history of sin, a strength that seems to grow more implacable with the centuries, "there lives," as Gerard Manley Hopkins says, "the dearest freshness deep down things," the Spirit of Jesus who makes it possible for wounded mortals like ourselves to pass on care, love, and thoughtfulness rather than fear, prejudice, hatred, and abuse, "Because the Holy Ghost over the bent / World broods with warm breast and with ah! bright wings."

Music A Valuable Medical Ally

Listening to music is currently being prescribed by physicians as part of the treatment of such varied disorders as depression, digestive problems, and headaches. It helps, too, to decrease the anxiety and isolation experienced by burn victims, organ transplant patients, and others kept in sterile environments for long periods of time.

Research at Stanford University, reported by Robert Ornstein, Ph.D., and David Sobel, M.D., in the recently published book *Healthy Pleasures*, has shown that music also "influences respiratory rate, blood pressure, stomach contractions and the level of stress hormones in the blood."

The authors report that playing music for patients before, during, or after surgery results in a reduction in anxiety, pain, and the need for pre- and postoperative medications. It also speeds recovery. When the Stanford researchers played Brahms's "Lullaby" for premature infants, the children "gained weight faster and were able to leave the hospital an average of one week

sooner than the babies who didn't hear the music, at a savings of \$4,800 per infant."

Today music therapy serves as an adjunct in the treatment of diabetes, arthritis, stroke, respiratory problems, and cancer. It is also prescribed to ease the administration and to counteract the side effects of radiation, chemotherapy, and dialysis. Music can ease the pain, calm the anxiety, and lift the spirits of patients who are chronically or terminally ill.

Music therapist Helen Bonny, Ph.D., used music to help heal herself after developing heart disease. Later, realizing how beneficial music could be to vulnerable hospital patients trapped in a cold, sterile, and often boring environment, she played soft music in the intensive coronary care units of two hospitals. The music lowered blood pressure, reduced heart rates, increased pain tolerance, and lessened anxiety and depression.

Ornstein and Sobel recommend, "The next time you . . . [are] scheduled for a dental or medical procedure, consider bringing or requesting music."

The Octopus in Me Died Last Year

Mary C. Gurley, O.S.F., Ed.D.

It wasn't a dramatic death. There were no witnesses, no deathbed testaments, advice, or regrets. There was no public funeral. The fact is, I didn't even know that the Octopus in me had died. I didn't know it had been sick. If the truth be told, I didn't even know that the Octopus in me had existed until it was a long time dead.

My Octopus, you see, was very efficient. Every one of its eight appendages was involved in a different—and very important—project. Head, heart, hands, and hours were all caught up. I was a professional, good at what I did, an asset in my various responsibilities. I was working for the Kingdom and sparing no energy. In my elaborate system of checks and balances, one project energized me for the next. The stimulation of serving on a hospital board of directors made me a creative college administrator; administration enlivened my teaching; teaching made me good at public speaking; outside engagements led to an appreciation of community; community enriched my intense sharing with family; family support and encouragement gave me confidence in study; study made me a good board member. Projects and involvements multiplied. My Octopus life was very busy, productive, and meaningful. Or was it?

I told myself that I was thriving—and I really believed it. Positive feedback from associates and the favorable results of my projects reinforced me

and allowed me to stay caught up in my fast-paced existence. Youth and energy were on my side. My undoing, however, was an inner voice. It was the virus that, unbeknownst to me, had infected the Octopus and would ultimately bring about its demise. But I didn't know that at the time.

The insistence of the inner voice first alerted me to the slow unraveling of my busy but ordered world. I could still actively participate in a committee or board or assembly, but my focus seemed more and more to be on the next appointment. Whole pieces of me were disengaged from the task at hand. I skipped breakfast to memorize the day's calendar of events; I read the mail while eating lunch at my desk; I recognized my secretary's voice more readily on the telephone than in her office next door. Once master of the well-written report, I now submitted abbreviated summaries. I called it efficiency, but my inner voice was not comfortable with my growing list of rationalizations. Head, heart, and hands finally rebelled. The Octopus in me was in pain, in its first stages of deterioration.

My head—my most trusted companion in my Octopus days—recognized the danger signals and set about trimming schedules a little bit, planning time better, delegating more responsibilities, whispering “no” to additional commitments. But it was my heart that demanded a hearing—a new venture for it and for me. Ultimately, some wise heart

decisions led to more creative spaces in my life and to a greater sense of prayer, wholeness, focus, and achievement. Balance was returning. But my hidden and diseased Octopus was not cured; it was only in temporary remission. My heart, having gained its first real victory in my busy life, pushed on. It became a real nag, questioning first my agenda of activities, then the priorities I'd assigned to each, and finally the very assumptions on which I had built my professional career.

ILLNESS IS EVIDENCE

At this point the Octopus in me was so weakened that I began to make some major concessions and did some serious long-range planning for my professional and personal life. But I was not let off the hook. Head and heart had had their say; hands, speaking for the body, now jumped in to turn the tide. I became physically ill. Long-range plans became immediate objectives, and I resigned all my professional positions.

Here began the real work—the quieting and healing of head and heart and hands. I decided to take a time of renewal that would have no program, no agenda, no goals, no expectations. I would simply be, before the Lord and in the daily flow of life around me.

Slowly, sometimes painfully, I learned the beauty of the present, unstructured now. Calendars and clocks were novelties of no particular use. I slept, prayed, walked, talked, listened, touched. Each day, whether of celebration or ordinariness, joy or deep personal tragedy, defined itself and elicited its own response. And ever so slowly, as head, heart, and hands worked on in greater unison, the Octopus in me died.

As I said, I'm not sure of the exact date of its death, but I do know when I signed the official death certificate. It was a Wednesday night, a couple of months after I moved out of a renewal stance and back into active ministry. I had a few projects going and found myself, on this particular Wednesday, trying unsuccessfully to do my old balancing routine. I heard myself comment to no one in particular, "I used to be able to juggle a lot of things. I think the Octopus in me has died." It

I decided to take a time of renewal that would have no program, no agenda, no goals, no expectations

was a triumphant moment: to name the monster and to bury it in a single sentence.

I don't miss my Octopus. Without it I am free to choose carefully and deliberately the activities that engage me. I can now live at a depth and awareness that make every experience, no matter how simple, a special moment. Everything now is treasured and given its full share of time and attention. Spaces are as important as doing. My life has become my own since the Octopus in me died last year.



Sister Mary C. Gurley, O.S.F., Ed.D., is engaged in teacher education at Assumption College, Worcester, Massachusetts. In addition to researching and writing, she conducts seminars for teachers and parents, with a focus on the interrelation of spirituality and education.

A Look at Christian Life Communities

*An Interview with
Timothy A. Quinlan, S.J., M.A.*



Father Timothy A. Quinlan, S.J., M.A., a member of the Australian Province, is vice-ecclesiastical assistant to the Christian Life Communities (CLC) and heads the Jesuit secretariat for the CLC in Rome, Italy. He did his graduate studies in clinical psychology and spiritual theology at St. Louis University, Missouri. From 1971 to 1977 he was master of novices in the Australian Province of the Society of Jesus.

HD: What is the CLC?

Quinlan: It's a lay association within the church. It evolved from the Marian congregations, which had a long history in association with the Society of Jesus. The communities have full responsibility for their own organization but receive the cooperation of the Jesuits because the CLC spirituality has as its characteristic instrument the Spiritual Exercises of St. Ignatius.

HD: What were the Marian congregations?

Quinlan: Groups that grew out of the work of the early Jesuits, who associated laypeople with their mission and their apostolates. A young Belgian priest, John Leunis, who was at the Roman College shortly after the death of St. Ignatius in 1556, developed a model for fostering Christian life in small groups. These congregations were founded all over the world, wherever Jesuits were sent on

mission, and they accounted for much of the effectiveness of their ministry. But unfortunately, by 1948, when there were about four million sodalists (as the members of Marian congregations were called), most of them had lost contact with the Spiritual Exercises and lacked the dynamic apostolic thrust that had been so characteristic of the congregations in earlier times. Pope Pius XII called for an effective reformation in his 1948 apostolic letter *Bis Saeculari*. He insisted on the Spiritual Exercises and on more selective membership. Today the CLC promotes the initiatives and position of laypeople in the post-Vatican II church. The lay members of the CLC rely on the cooperation of the Jesuits, not to direct the community but to sustain its spirit, which is that of the Ignatian Exercises.

HD: Where can the CLC be found?

Quinlan: At present, the communities are in fifty countries. The president, Brendan McLaughlin, is from Ireland, and the vice-president, Josefina Erzuriz, is from Chile. The governing body (executive council) meets once a year, but the day-to-day work at the international level takes place at the secretariat in Rome.

HD: What kinds of people belong to the CLC?

Quinlan: There is a real cross-section of humanity. In many countries, the members are middle-class people who have been educated through high school and university and who are often professionally trained. In other countries, many of the people are not as well educated; their experience is often

rural. What links all the members is their desire to lead a committed Christian life.

HD: How old are CLC members?

Quinlan: About half are young adults. The rest go all the way up to retirement. Quite a number of the younger ones joined during high school. Many others are attracted during their mid-thirties or mid-forties.

HD: What comes with membership?

Quinlan: A new member is invited to join a small group that meets every week or two. The group is led by a priest, religious, or layperson who is a formed member of the CLC. Most of the groups meet in the evening for about two hours. At a typical meeting, people socialize for about half an hour and are then called to begin the formal meeting with a period of quiet. Busy people appreciate this time for slowing down. The leader then invites the members to prayer based on the scriptures. Following the prayerful reading of a preselected passage, there is ten to twenty minutes of silent prayer, depending on the maturity of the group. All are then invited to pray aloud if they so wish. The prayer period comes to an end with a formulated prayer, such as the Our Father or Hail Mary. Next comes a period of reflection on how the members experienced their prayer. This gives them an opportunity to learn more about prayer through what others share and the insights provided by the group's guide.

Then follows an invitation to talk about what has happened since the most recent meeting: "What were the moments when you really experienced God's presence in your life?" "What were the moments that were disheartening or discouraging?" This is to get people to appreciate the presence of God and the activity of the Holy Spirit in their everyday, ordinary lives.

We finish up the meetings with business matters and end with a prayer. Before we disband, we spend a short time evaluating the meeting. Everybody has the opportunity to say in a few words what seemed important, what was left out of the agenda, or what went unsaid. We encourage people not to leave a meeting without expressing their disappointments, resentments, fears, or concerns to an extent that's appropriate to the level of trust and love prevailing in the group. Then we usually have a cup of tea or coffee before leaving.

HD: What do the members do between meetings?

Quinlan: They gradually develop a life of prayer. We encourage and teach them to get in touch with their own deep desires so that they can pray about them. We invite them to read the scriptures, particularly the gospels, and to pray over them for at least ten minutes or so every day. In this way we hope they will integrate their faith more and more

profoundly into their everyday lives. This entails an awareness of God's presence in all aspects of living, gratitude to God, prayer for assistance to know God better, sorrow and repentance for refusing God's love, and the making of practical choices for life. The method we use is what is called today the consciousness examen. We invite CLC members to change their way of living so that they become habitually reflective about their experience. As they recognize what is happening within, they learn to guide their lives in greater harmony with the Spirit of God. This means making choices that are in line with the Spirit—within their jobs, their professional lives, and their family lives. St. Ignatius called this practice "discernment of spirits." By asking ourselves, What do I find to be consoling? What encourages me to lead a life of love? What discourages me? What leads me to desolation? we gradually come to see that beneath our consciousness, feelings, and fantasies, the Holy Spirit is acting in a way that is possible to get in touch with, and we can listen to God on a level that many people are not even aware of.

HD: Do members following this program make progress rapidly?

Quinlan: It depends on what you mean by "rapidly." Some people are looking for instant spirituality, but the early stages of this journey may take two or three years or more. During this time the member is learning about prayer and its integration into life and about the CLC way of life. It might take three or four years before a person decides, with his or her guide, that it is time to engage in the Ignatian Spiritual Exercises. Each person has a distinctive rhythm. Most members will begin with weekends—a couple of days of recollection and quiet—during which they are introduced to various spiritual exercises. Later on, quite a number of people choose to do an eight-day retreat during their annual holidays. Eventually, when they are ready, they will ask to do the full (usually thirty-day) Spiritual Exercises. But because they are busy, most prefer to do this retreat in the daily-life form, which might take them six months to a year or more to complete. They commit themselves to pray and reflect for an hour or an hour and a half each day and to meet with their retreat guide once every week or two, depending on where their experience of God has taken them.

HD: Do people of certain cultural backgrounds find the CLC more attractive than others do?

Quinlan: That's a difficult question. My own experience is limited. But I would say that the Western world is so geared to instant communication, constant action, and intense consumption that it makes difficult a life that is reflective and consistent with the values of the gospel. People who live a bit more slowly and enjoy a way of life that is

Christianity can be expressed in the secular world through even the most commonplace jobs

more reflective certainly have an advantage. They are often more in touch with their own experiences. But basically, I have found that most people are the same when you get into their intrapersonal and interpersonal lives. Beneath the cultural differences I find the same psychological needs and spiritual yearnings.

HD: Are there specific things that CLC members are supposed to do within their professions or work situations?

Quinlan: It depends on what their gifts are. I know one doctor, for example, who is in the public service. His work takes him into a number of medical organizations. He has been able to express his Christian life through his personal integrity and care for others. He has a gift for bringing out the best in people within his profession. So it is not that CLC members add special tasks to their ordinary work—extra acts that are Christian. What is important is the spirit that informs one's ordinary and everyday life. Christianity can be expressed in the secular world through even the most commonplace jobs. This can be accomplished by performing tasks conscientiously and by treating others respectfully and justly in the work environment. In other words, CLC members can exercise a very anonymous sort of apostolate because they are not a Christian group at work, as such, but individuals who are unobtrusively manifesting their Christian faith within their ordinary occupations.

HD: Are there enough Jesuits participating in the CLC to meet the needs of the laity who want to become involved?

Quinlan: The simple answer is no. I don't think there will ever be enough. But what we're looking

for is a collaboration to prepare suitable members of the CLC to take up the work of spiritual guidance, so that many laypeople will be guiding other laypeople. Some members are being prepared to provide guidance through the Ignatian Spiritual Exercises. But all the CLC laypeople are being encouraged and taught to express and transmit their own faith within their own families and beyond.

HD: Are Jesuits the only religious active in the movement?

Quinlan: By no means. There are many women religious involved, along with quite a number of religious brothers and both religious and diocesan priests. We try to make sure that they all have an adequate experience of the Spiritual Exercises so that they are familiar with the Ignatian tradition and process. Notice, I am not saying *Jesuit* tradition (the Society of Jesus is inextricably bound to the Spiritual Exercises and St. Ignatius), but the experiences described in the Exercises. We are asking those who are guides in CLC to be familiar with the Exercises so that they have a process with which to help others into the basic spirituality of the church and its particular form within the CLC.

HD: Is there a special training program for the people who lead CLC groups?

Quinlan: There is, since the formation of spiritual guides is one of the prime needs throughout the church. We offer the guides of local groups special weekend workshops, days of recollection scattered throughout the year, and three or four days of retreat annually. What we are trying to do is assist our guides in understanding not only their own spiritual experiences but also their emotional lives, so that they will be able to deal with the normal problems that arise in groups. When serious or difficult problems occur in their groups, we encourage them to seek professional help. We believe that the more guides know about themselves and the more they are open to supervision, the better it will be for both the local groups and the national communities.

HD: Do you have plenty of experts to provide instruction regarding human nature and group dynamics?

Quinlan: No, we don't. And this is a matter that we're seriously concerned about. We have an international commission looking into it. At present, we are relying on a number of Jesuit resource centers, particularly spirituality centers, and on individuals with professional skills in the areas of psychology, spirituality, and social justice. We need all the help we can get from such experts; their help will always be essential to the achievement of our goals.

HD: What do you hope will happen within the CLC during the years just ahead?

Quinlan: My vision of the CLC is a community of Christians fully committed to the spreading of the gospel. They will come to maturity in their faith within our small communities. Their spirituality, nourished by prayer and reflection, will stir them to commit themselves ever more deeply to this world and all its worthwhile concerns.

I do not see the CLC as a mass movement. Its members will be people who are involved in many other organizations and communities, both within the boundaries of the church and beyond them. Their task will be to provide care for Christian leaders no matter how humble or obscure their work may be. I also see them furnishing spiritual guidance for the countless people in the world who need someone to help them strengthen their faith and to accompany them supportively on their journey toward God.

HD: Do you consider it essential that one's spiritual life be developed within a group?

Quinlan: I think—and I'm certainly not alone in this—that there is a need for some sort of sharing, either with a spiritual guide or within a small group. This sharing is not simply psychological; it takes its meaning from listening to the Spirit of God in and through and beyond the psychological. We respect the psychological because that is how we are made—in all our feelings, desires, fantasies, and dreams. These are all sources of reality.

But it is also clear that you could never accomplish a complete formation apart from a deep sense of mission and a commitment to action. Otherwise there can be a lot of talk and the trappings of piety, but little else. On the other hand, people can be so involved in activity without reflection and prayer that they face the danger of becoming secularized, getting burned out, or falling into some of the other problems (such as addictions) associated with too much activity.

I'm talking about developing a life of faith that involves the whole person, spirit as well as body—a

The formation of spiritual guides is one of the prime needs throughout the church

spirituality that's rich in prayer along with deeds—with formation of the unique person, accomplished through his or her interaction with others in the community and through service to others while in intimate union with God.

HD: How could a HUMAN DEVELOPMENT reader get in touch with a CLC group in order to explore it and possibly become a member?

Quinlan: In most countries throughout the world, there is at least one Jesuit province. Write to the province headquarters or ask a Jesuit in your town to direct you to a CLC official. You could also send a letter to the editors of this magazine, who will put you in touch with the CLC in your area. Or write to the World CLC Secretariat at Borgo Santo Spirito 8, C.P. 6139, 00195 Rome, Italy.

Back at School with Hopkins

James Torrens, S.J.

A Visit from Agnews State

In the valley of the well-formed
we've an Easterburst—
riot of crimson, yellow, peach
balloons, flags, pennants, streamers—
on a congregation of skewed limbs.

My eyes are for once streaming
before these misprints
of our so leggy, muscled, and breasted
our so quickfooted and svelte image
reading clear as can be "divine."

No place for question marks
but exclamations, stars
when one of us loops a protective arm
when it's around an unpliant shoulder
and a species of love is phrased.

The sun's slanting open-mouthed
from the high windows
on a lector picking her words through Paul

on an ungainly David dance of offering
with immense pleasure, pride.

In this temple of stillness
such a holy hubbub—
mumbles, stage whispers, outcries, songs
a tenor harping on one phrase—
until the eucharistic quiet.

Dear Lamb, broken into thirds
for unpracticed mouths
to smile, dribble, hold a long moment
swallow in sheerest innocence,
lighten that yoke of yours, of theirs.

I imagine birds flying in
crisscrossing over us
over the barefoot daughter of Our Lady
a Mary whose wits go a-wander
and someone totes up a blessing.

The poem on the preceding page takes for its subject the Agnews Mass at Santa Clara University. On a given Saturday each spring, buses come to us from Agnews State Hospital several miles away, bringing the developmentally disabled (there must be a better term) for mass in the Mission Church and lunch in the Mission Gardens. All is planned and executed by the student service organization SCCAP (Santa Clara Community Action Program). The visitors, in the care of their foster grandparents—quiet and kindly people, most of them Filipinos—are greeted by students who participate as clowns, as liturgical helpers, as food servers, or simply as friends for half a day. The bishop of San Jose loves to be the main celebrant of the mass, though most recently our president, Father Paul Locatelli, had to stand in for him.

The Agnews Mass is always a poignant and touching occasion. The students, sacrificing their late sleep and possibly a day at the beach, appear at their best. Recently, after assisting at the mass, I wanted to record the experience—its meaning, color, and feeling—in the one way I best can, poetry. But how organize so much detail, how catch such emotion? In this centenary year of Gerard Manley Hopkins, the Jesuit poet, I took my cue from him. I went back to school and to Hopkins—to his vivid wording and candor of feeling and even, part way at least, to those intricate stanzas of “The Wreck of the Deutschland,” little self-contained episodes of drama and lyricism.

The mere fact of a Hopkins centenary is ironic. “The Wreck of the Deutschland,” his major poem, was turned down by Jesuit editors in England as incomprehensible to the genteel Catholic readership; his poet-confidants Canon Dixon and Robert Bridges found it rough and puzzling. His failure to get published, or even to be understood, drove Hopkins to a sort of ascetic *consolatio*. In a letter to Dixon from the Jesuit tertianship in December 1881, he made the following argument for accepting obscurity and rejecting fame as a goal: “Show and brilliancy do not suit us Jesuits; we cultivate the commonplace outwardly and wish the beauty of the king’s daughter, the soul, to be from within.” With the exception of a certain lay brother whose floral paintings “reached excellence,” he told Dixon, not many Jesuit artists have become known. “You see then what is against me, but since, as Solomon says, there is a time for everything, there is nothing that does not some day come to be, it may be that the time will come for my verses.”

It may be, indeed! Wistfully as he may have expressed it, Father Hopkins did hold a strong conviction of his worth. Still, his readers are much in debt to “a very spiritual man” who once told Hopkins that “with things like compositions the

best sacrifice was not to destroy one’s work but to leave it entirely to be disposed of by obedience” (letter to Dixon, October 29, 1881). Obedience—that is to say, Jesuit superiors—had no clue as to the importance of Hopkins’s manuscripts and did not lift a finger for them. But God’s providence, reaching further, did watch over them until their publication by Bridges in 1918.

Hopkins needed the “spiritual man’s” counsel because his impulse, throughout his life, was to fling his art into the sacrificial fire; it savored too much of the ego, he seemed to feel, and did not befit his commitment to God. Hopkins puzzled over the narcissism that seemed intrinsic to aesthetic projects and struggled with guilt feelings about his poetry until the end of his life. It did not make things easier for him, we must assume, to recognize that his own poetry was “brilliancy and show” throughout; it scintillated, line by line. Yet the reader finds immediately that there is no exhibitionism in these lines; the poems are a continual outburst of praise.

I kiss my hand
To the stars, lovely-asunder
Starlight, wafting him out if it; and
Glow, glory in thunder;
Kiss my hand to the dappled-with-damson west:
Since, tho’ he is under the world’s splendour and
wonder,
His mystery must be instressed, stressed;
For I greet him the days I meet him, and bless when
I understand.
(stanza 5, “Wreck of the Deutschland”)

The expressive gesture—the gallant kissing of the hand—gives a lift to the reader of this stanza. As for his glowing, or glorying, in thunder—what intensity! One thinks of John Muir, as he recounts, in *The Mountains of California*, holding excitedly onto a young tree and swinging back and forth with it in the teeth of a Sierra storm. The interweaving of sounds—end-rhyme, alliteration—strikes the ear immediately. Hopkins, when he talked calmly of the ideal literary style, prescribed that it be direct and true to nature, neither mawkish nor blustering. One would expect him then, as a poet, to be restrained and classical; what we get instead is the baroque at its height, letting out all the stops. Meeting the stanza above for the first time, a reader’s brow may furrow as he or she asks, How is starlight “lovely-asunder”? What color (if it’s a color) is “damson”? (Hopkins drives one often to the dictionary.) What does it mean to “instress”? In every line, language is being stretched; individuality is taking full license. Of course, sooner or later we come to realize that for Hopkins, individuality of expression is not eccentricity; he is putting things unforgettably.

The devout priest and artist of genius, capable of frequent exultation and exaltation, was also deeply and continually depressive

MYSTICAL WORLD VISION

Instress, incidentally, is one of Hopkins's recurrent concepts and terms. It suggests to me the yellow-marker highlighting that student readers do to focus on the essential. The word *instress* even conveys a suggestion of physically leaning on something, letting it impinge on one's perception, pressing it to oneself interiorly. Amid all the profusion of creatures, in and through them, Hopkins felt that what needed most to be recognized was the beauty of Christ (a topic he expands on with great sensitivity in his sermon "Christ Our Hero.") He reconstructs such an act of recognition in his poem "Hurrahing in Harvest":

I walk, I lift up, I lift up heart, eyes,
Down all that glory in the heavens to glean our
Saviour;
And, eyes, heart, what looks what lips yet gave
you a
Rapturous love's greeting of realer, of rounder
replies?

The stress marks that Hopkins wrote above certain syllables seemed pure idiosyncrasy to the editors of *The Month*. As one attempts an oral rendition of these poems, however, one finds the stress marks very useful as guides for raising one's vocal pitch for prime rhetorical emphasis. The marks on *eyes* and *heart* enable us to see that these organs are addressed directly, to hear these nouns as vocatives. In the brief excerpt above, we encounter that remarkable mystical (and Ignatian) vision of the natural world (human beings included) as animated wholly by Christ. On May 18, 1870,

Hopkins wrote a telling detail in his journal, where he stored up so much painterly observation of clouds, open fields, and flower designs: "I do not think I have ever seen anything more beautiful than the blue bell I have been looking at. I know the beauty of Our Lord by it. Its inscape is mixed of strength and grace, like an ash tree."

Inscape is the second principal coinage of Hopkins. He uses it where the Aristotelians would speak of the *form* of some natural object or situation or scenic composition. The word expresses his loyalty to the philosopher Duns Scotus, according to whom individuation of pattern is what distinguishes material beings. The word also bears some testimony to the deep influence on Hopkins of John Ruskin's *Modern Painters* and the work of other Victorian artists. Hopkins also resorted to the world *mould* to provide a solid and three-dimensional sense, something we do not get from *form*, with its overtones of schema, a flat outline. In his elegy "Felix Randal," for a shoer of horses, to whom he had ministered in his last illness, Hopkins used this earthy term:

Felix Randal the farrier, O is he dead then? My
duty all ended
Who have watched this mould of man, big-
boned and hardy-handsome
Pining, pining, till time when reason rambled
in it and some
Fatal four disorders, fleshed there, all con-
tended?

"Hardy-handsome"—Hopkins loved to yoke contrastive qualities, or to point them out, as in the phrase quoted earlier: "inscape . . . mixed of strength and grace." The style and art of Hopkins are so intensely personal—he wrenches language so unusually but so tellingly, and very consistently—that any attempt at imitation must come out merely as a set of mannerisms. "Easterburst" is as close as I dared come in my own poem to Hopkins's penchant for creating compound words. His drive to alliterate and his fondness of the drumbeat succession of stressed syllables (what he referred to as "sprung rhythm") readily become vices of style in other hands. Yet paradoxically, Hopkins is full of lessons for the poet—and for the overtly Catholic and Christian poet in particular.

DESOLATION BRINGS DREAD

To fill out the picture of Hopkins, as well as these reflections on the Christian artist, it may help to present here the first stanza he wrote after breaking the poetic silence of his first seven years as a Jesuit.

Thou mastering me
God! giver of breath and bread;
World's strand, sway of the sea;

Lord of living and dead;
 Thou hast bound bones and veins in me,
 fastened me flesh,
 And after it almost unmade, what with dread,
 Thy doing: and dost thou touch me afresh?
 Over again I feel thy finger and find thee.
 (stanza 1, "The Wreck of the Deutschland")

What is this "dread," this being "almost unmade"? Something truly inspired Hopkins when he sat down to write about the storm-battered victims of the passenger ship *Deutschland* in December 1875. Something led him to identify fully with them. What? He alludes in the poem to his experience of desolation. On a July day in the previous year he had written in his journal: "I was very tired and seemed deeply cast down, till I had some kind words from the Provincial. Altogether perhaps my heart has never been so burdened and cast down as this year." He wrote to his friend Baillie from Stonyhurst in January 1883: "I like my pupils and do not wholly dislike my work, but I fall into or continue in a heavy weary state of body and mind in which my go is gone."

"I do not know how it is," he writes to Robert Bridges six months later. "I have no disease, but I am always tired, always jaded, though work is not heavy, and the impulse to do anything fails me or has in it no continuance." His final assignment was to the chair in classics at University College, Dublin, where he had to prepare six groups of students, upwards of 300 candidates each time, for their degree examinations. No wonder he described this period to Bridges (in a letter of February 17, 1887) as "three hard wearying wasting wasted years." A series of his late poems, "the dark (or "terrible") sonnets," reflects this state excruciatingly: "And my lament / Is cries countless, cries like dead letters sent / To dearest him that lives alas! away."

DEPRESSION HIS CALVARY

The devout priest and artist of genius, capable of frequent exultation and exaltation, was also deeply and continually depressive until his death in Dublin from typhoid and exhaustion. Circumstances fed into this: his susceptibility to fatigue from the teacher's grind; his failure to write the learned articles or books that he could conceive in his head and felt duty-bound to produce but for which he

could never summon up the energy; his revulsion at the industrial filthiness of Liverpool and Glasgow, where he did parish work, and of London itself, with its polluted Thames. Yet the deeper, underlying fact, the terrible price of his artistic gift, was the predisposition of his nervous system and psyche to continual neurosis, baffling depression. He paid the price generously. He renewed his vows daily; he turned continually in dark times toward the absent One.

The sufferings that life held out to Gerard Manley Hopkins in Victorian England found no alleviation in the horse-and-buggy age of psychology, medication, and therapy. With more comprehension from his fellow Jesuits (although he was known to have been popular with his classmates), with different spiritual emphases (although he was penetrated through and through by the outlook of *The Spiritual Exercises*), with good medication, his life might well have been happier. Nonetheless, would he not still somehow have had his calvary, his quotient of pain instressed?

When we read him today, Gerard Manley Hopkins, with all his acute sensitivity, still strikes us as admirable and holy, his lines and stanzas objects of awe. He is a brother and companion whose eyes and heart we prize as we do our own, even while we chime in our earnest agreement with the opening line of one of his late sonnets: "My own heart let me more have pity on." To come back then, in conclusion, to his fullest and most stirring text, "The Wreck of the Deutschland," small wonder that he could echo so feelingly the outcry of that tall German nun who called out repeatedly, while the crew clung to the rigging during the storm: "O Christ, Christ, come quickly." In that intense drama called the interior life, Hopkins himself was doing the same.



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Student Development Through Cooperative Education

James E. Duffy, S.J., M.A.

Having heard stories of young men who had to work in factories before they appreciated the value of a college education, I had a gut feeling that students can learn many important things when they work during college. The psychologist Erich Fromm observed that work is an extension of man and woman. And student development researcher David Heath has noted that responsible work has significant effects on a person's maturation.

COOPERATIVE EDUCATION PROGRAM

When I was asked if I would be interested in initiating a college cooperative education program, I considered the potential benefits to the students as well as the long-run value to the university of such a program. In cooperative education, students alternate college classes with meaningful work in paid, career-related positions. Through such a program, students have the opportunity to investigate a career, earn money for college, use academic skills in thinking, writing, and speaking, acquire valuable experience, and make professional employment contacts. As we shall see, these benefits interact and reinforce each other to enhance the students' education and maturation.

I managed a program involving over 1,500 students during a nine-year period. In the research

that led to this article, I observed and studied four additional programs at colleges with predominantly liberal arts traditions. I obtained my data by observing and interviewing program directors, administrators, a number of faculty members, and students. Wherever possible, I reviewed reports and memos and read students' papers. During this time I also chatted with other directors to test hypotheses and listen to anecdotes.

In interviews, I heard college men and women explain what they had learned through working. They related that they had developed clearer ideas of career options and where they might fit in the professional world. Likewise, they met and dealt with people from every socioeconomic stratum. One student reported: "I worked with lower-income people. I had to have an open mind; I had to go along with them, listen to them, and follow their instructions."

Prior to this formal research, I had conjectured that the program's primary benefit might be limited to better employment opportunities or improved student earnings. However, my investigation resulted in two unexpected findings. First, the participating students exhibited a high degree of anxiety regarding career exploration. Second, the work experience furnished a unique opportunity for students to mature and develop self-confidence.

One student expressed it this way: "I have grown personally; I have found out many things about myself. I am in touch with my abilities, emotions, relationships with others, and goals in life."

Overall, cooperative education programs produced impressive results:

- Concrete utilization of academic learning
- Increases of one half of a grade point average
- College retention rates of nearly 95 percent, as compared with 75 percent for other first-time freshmen
- Ongoing employment or job offers at graduation
- Overall satisfaction with the college experience
- Establishment of lifelong learning patterns in graduates

THE PURPOSE OF COLLEGE

We might ask why young people go to college, and what educational theorists expect an education to provide to youth. To a certain extent, students attend college to acquire better self-knowledge as well as to prepare for interesting and financially beneficial professional careers. College faculty members, for their part, hope to develop inquiring minds. Parents, however, want graduates to be able to earn a living and to continue to grow and mature into fine men and women. Cooperative education contributes to all these goals.

The European philosophers José Ortega y Gasset and Karl Jaspers expressed the outcomes of going to college in functional terms: transmission of culture, preparation for the professions, and cultivation of scientific reasoning and inquiry. Cardinal Newman envisioned college as a community of scholars discussing important human issues, writing on values and principles, and investigating the refined life. Still others expect the university to be a social critic, proactively bettering the world and conducting studies with practical and useful applications that will improve the human condition.

As an educational strategy, cooperative education provides a laboratory-like environment in which students can think and practice academic learning in a productive setting among professionals. Besides blending theory with practice, cooperative education gives students firsthand knowledge of employment conditions and professional cultures, as well as an opportunity to learn by observing. These young people mature as they become aware of professional practices and correct behavior in career settings. They develop prudent judgment. A pre-law student wrote: "I have learned about the facts of law school, the duties of professional lawyers, various jobs with the court systems, talked to employees and executives, . . . learned about the legal profession itself through observing and questioning the attorney. I have talked with the judges. . . . The attorneys treated me as if I were

their apprentice. . . . I have found out that there are more career options for me to consider with a law degree."

In this article, aspects of students' personal growth and development will be documented. Participating students will explain behavioral changes in their own words, and faculty members will describe the maturation they observed. While analyzing the research data, I noticed a connection between career-development activities and personal growth. In particular, I will discuss increased academic motivation, meaningful work and self-confidence, career exploration and goal orientation, and interpersonal relationships and maturation.

PERSONAL GROWTH AND MOTIVATION

What was the pattern of growth among students? Administrators and faculty perceived that participating students acquired self-confidence and a new enthusiasm for college. During interviews, I probed to find out why. One young woman responded, "When I saw a theory used, I became more interested in it. As I became more interested, I was motivated to study. And as I studied, I got better grades."

Motivation, then, increased as students came to appreciate the usefulness of their education. Several educational psychologists noted this phenomenon. For example, Malcolm Knowles, the adult educator, contends that adults learn when, and perhaps only if, information has meaning for them and they need to use it. As these students came to realize that they were productive and that their work contributed to the progress of the company, their self-confidence and self-esteem rose.

SELF-CONFIDENCE AND CAREER EXPLORATION

Self-confidence appeared to increase with work involvement. Faculty members recognized this connection and often recommended the program to counselees to promote their self-confidence and to give them an opportunity to grow and mature. A graduate explained how he had changed from being frustrated to finding new meaning through cooperative education. "I could see that some of the things we were talking about in the classroom had practical applications. I had purpose again; I was motivated." His grade-point average increased from 2.6 to 3.4.

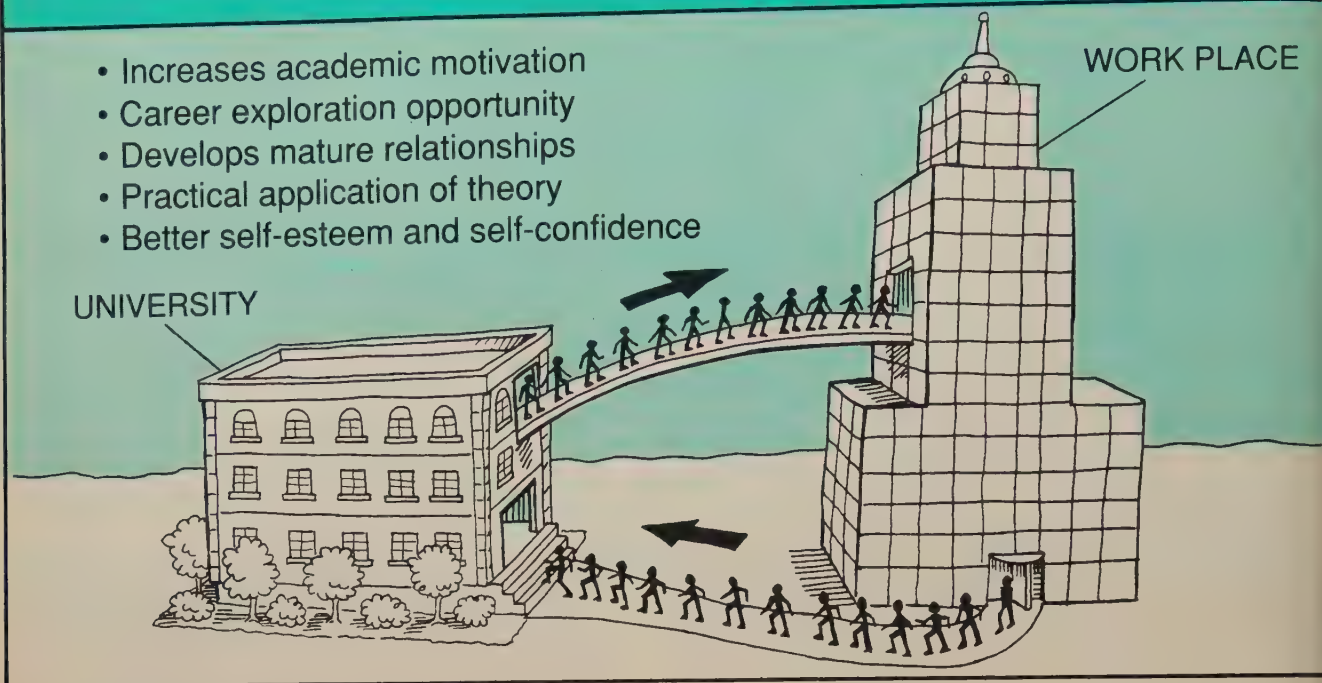
A number of students wanted to gain firsthand exposure to career options. Concerns about career choices and finding satisfactory life work bothered these students. Would they find careers to satisfy their interests and challenge their talents? Would they possess sufficient technical skills and competence to handle adult work situations as well as job-related stress? One student remarked, "My self-confidence has improved immensely. Before I

Benefits of Cooperative Education

- Increases academic motivation
- Career exploration opportunity
- Develops mature relationships
- Practical application of theory
- Better self-esteem and self-confidence

UNIVERSITY

WORK PLACE



started my co-op career, I was very confused as to what I wanted to do or become after I graduated from college. It was a very scary feeling."

The work experience reduced students' worry and doubt about career choices by providing them an opportunity for realistic career exploration. Furthermore, a faculty counselor contended that even the brightest students need work experience to develop the confidence that "they can do it."

Even though I understood the career-exploration element in cooperative education, I was surprised at the extent of career anxiety among the students. One student highlighted the importance of career exploration and its connection to personal growth. She had accepted a lower-paying position through cooperative education because "I needed work but wanted career experience and exposure. I wanted to find out what I can do."

CAREER FOCUS AND RELATIONSHIPS

These career-related work experiences became a learning laboratory for both personal and interpersonal growth. Students became motivated because they saw the usefulness of academic learning. They also developed personally as they discovered professional careers or goals for themselves.

When asked if such work experience is academic, one college president answered, "If it is problem solving, critical thinking, and deals with interpersonal relationships, then it is academic." Another president reflected that during the work period,

"students encountered a number of things that cannot be learned in books."

As a college administrator, I have noticed that students often withdraw from parents and other adults at school events to be with friends. In referring students to employers, I had to ask the students if they had called to set up an employment interview; often they had not. Some students, it appears, live in a world apart from adults and are perhaps somewhat afraid of adults. Involvement in cooperative education provides students an opportunity to be immersed in a "meet and deal" work environment with confident and successful adults, thus breaking what educators have termed "adolescent isolation." A faculty member commented, "They had to deal with authority; they had to deal with older people." A student noted, "I have learned real things about the real world and myself—from the interview, to relationships and abilities, to emotions."

SIGNS OF MATURING

Faculty members and administrators related numerous anecdotes of improved student behavior. The work experience provided participating students a laboratory-like environment in which to use thinking and writing skills and exercise interpersonal abilities, as well as simply to mature. Self-confidence increased as the students used their academic learning. They gained self-esteem as they reflected on themselves as capable doers. And they

natured as they dealt with adults and learned that they could get along with them.

In particular, students increased their self-esteem by working. "I took pride in my work, and did not pass over any issue without being completely satisfied," remarked one student. Still others used success at work to overcome fear. One found that "by exposing myself to the business world prior to graduation, I will not be so apprehensive about the day when I am thrown from the school campus into the 'real' world."

Why did success at work result in personal growth? A young man offered, "I like jobs that have purpose, are important and necessary, and . . . have to be done correctly." In turn, successful use of the academic tools of thinking and communicating contributed to students' self-confidence and self-esteem. Another participant replied, "Through my assigned duties I have gained many competencies and found places where I need to improve." In various interviews I heard students imply a connection between success at work and self-growth: "The experience helped me to learn more about myself, my goals, and the business environment."

The work assignment was often a critical experience that resulted in growth. Counselors at a major eastern university refer to the work assignment as "reality therapy." Students make choices. The choice process itself appears to be a maturing one. In addition, several students reflected that they learned to budget their time and prioritize things.

DEVELOPMENTAL FINDINGS

For college credit, students wrote summary reports on the work experience and its relationship to their academic goals. At a women's college, I read approximately one hundred matched students' and employers' reports and identified key behavioral changes and attitudinal characteristics that were documented therein. These developmental traits were divided into seven categories.

Major Reported Characteristic	Percentage of Students
Positive interpersonal or professional rapport	21
Development of self-confidence	15
Willingness to help others	13
Initiative, problem-solving ability	13
Responsibility	9
Had a maturing experience	7
Learned about work or developed a specific skill	22

At a Jesuit institution, I reviewed fifty students' papers and excerpted significant quotes that were then classified as follows:

Quote Area	Number of Quotes
Learning by observing	21
Learning or improved grades	20
Personal development	19
Relationship between work and college	14
Communication	10
Interpersonal relations	10
Responsibility	7
Adult friends	7
New career options	6

Within these fifty papers, thirty-five important quotes dealt directly with personal growth and development. Although the primary purpose of cooperative education is to provide a meaningful work experience, developmental benefits stood out in well over half of these papers.

VARIETY OF ASSIGNMENTS

In many colleges, students who are not in engineering are considered to be liberal arts majors. Business majors generally have a core of liberal arts courses with a concentration in business. Likewise, liberal arts students who complete basic economics courses and take a couple of accounting courses are familiar enough with the language of business to be hired by certain firms.

What types of positions did students in cooperative education programs hold? At one college, 285 students worked during the spring in all sectors of a metropolitan area for industrial corporations, research laboratories, banks, accounting firms, and service-type businesses. In the social service area, students held positions at the Red Cross, museums, schools, a regional environmental group, homes for children, the city and county governments, and federal agencies. They functioned as docket clerks with law firms or research assistants in management firms, or performed various functions in advertising firms. Several students who were interested in retailing worked in large department stores; others took positions with smaller shops. A number of students held positions in sales or marketing with nationally known firms.

SUMMARY OF RESEARCH

Faculty members who worked with the students perceived increased motivation, maturity, and success in college as key outcomes of the cooperative education programs. An English professor commented that her students conducted "research projects that . . . resulted in books and publications that added to students' dossiers, and [the program made them] aware [that they] can interact in the real world." She was referring to English majors in particular and liberal arts graduates in general.

She also emphasized that the work they did was meaningful. A business department chairperson noticed that the cooperative education strategy upgraded the students' collegiate work experience from "flipping hamburgers" to holding a career-related entry-level position. "It reinforces why they are in school. They are more mature and serious now about their studies."

Cooperative education provided an opportunity for the students to mature, explore careers firsthand, and gain motivation by experiencing the linkage between theory and application in the work world. As an added benefit, one faculty member observed, they were able "to break out of the compartmentalization of knowledge and learn that knowledge can be transferred from one area to another." A chemistry professor found that the students with cooperative education work experience brought his senior seminar alive.

Just as this enthusiasm and maturity carried over into class discussions, corporate recruiters who interviewed seniors for employment recognized a qualitative difference. One placement director found that 75 percent of the cooperative education students had job offers, versus 36 percent of the other graduates. Why were they chosen? One graduate offered her opinion: "I grew up professionally and gained respect from those I was working with. I learned from it and became confident. Now, this confidence gave a little edge on the other person going out of college. I had experience tied to education and I was mature, confident."

Cooperative education is a win-win proposition. Students become motivated, acquire career experience, earn tuition money, and make career con-

tacts. Experienced employees have a chance to observe and even groom future colleagues still in their formative years. As the testimony above indicates, the work experience itself, as well as reflection on it back at school, occasion career exploration. And successful use of academic knowledge leads to self-confidence and increased self-esteem.

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Talking to God

Madeline Birmingham, r.c., and William J. Connolly, S.J.

How we talk to God is an aspect of prayer that often claims little of our attention. It can seem too obvious to warrant reflection. Yet we can overlook much that is of great value in prayer when we do not reflect on how we talk to God and what talking to God involves.

By "talking to God" we do not mean saying words, either silently or aloud. We mean communicating, whether this is done with words or quietly, in the depths of our minds and hearts.

We decided to write this article because we have found the topic a difficult one to address effectively in group retreats and workshops we have conducted on prayer. The article is based on what people tell us they actually say to God and how they describe the thoughts and emotions that influence them. It is aimed primarily at ministers who help people maintain a relationship with God. It will serve its purpose if it helps some ministers tread their way more readily through the intricacies of this seemingly simple dimension of prayer.

TALKING TO GOD ABOUT WHAT?

Talking to God has vastly different meanings for different people and often for each person at various times.

Talking to God may mean asking for God's help

as we try to meet the stresses and challenges of our lives:

Help me pass this examination.
Help me find that check.
Help me stop drinking.

It can also mean asking God to help us develop qualities or virtues we want to have:

God, give me the grace to be kind and understanding.
God, help me be patient.
Lord, give me the courage to tell the truth in spite of my fears.

Often, too, it means asking God's help for another person, or other people, in need:

Help George get through his operation.
Help those who have no shelter tonight.
Give strength to those who are trying to bring peace to our world

Most people who describe to us the way they pray say that when they talk to God they are usually asking for help. They often seem to get the help they seek. Besides this obvious benefit, ap-

peals for help can also bring them another advantage. They actively express their need for God and for his activity in their lives. In deliberately communicating this need, they give more fiber to their relationship with God. Yet if the appeal for help is a person's only conscious way of relating to God, that relationship is limited. We may even consider it to be relatively impoverished.

As people become aware that their relationship with God can be broadened to include more than asking for help, they may begin to explore other ways to pray. Some women and men begin to talk to God about Godself. We have written about this aspect of prayer in an article entitled "Praying for God's Sake" (HUMAN DEVELOPMENT, Spring 1988).

SELF-DISCLOSURE TO GOD

Something else can happen too. In any maturing relationship, a person may experience the desire to make himself or herself better known to the other person. Just as I can choose to disclose myself to my friends, so I can also choose to disclose myself to God.

We are not thinking here of a single herculean attempt at total disclosure. Such an endeavor would be exhausting to contemplate, let alone attempt. Making a beginning is what we have in mind, something like this: "Instead of talking to myself about what is on my mind just now, I'll say it as frankly as I can to God."

The point of disclosing to God what is on our minds is the act of disclosing, not what we disclose. Some of us will think immediately of revealing sins or faults, confessing to God. Others will think of telling God their problems. Disclosing whatever is on our minds, however—whether the matter we talk about makes us happy, saddens us, or causes us to furrow our foreheads in puzzlement—is a way of revealing ourselves to God. Setting out to disclose ourselves in this way, if only for a moment, promotes our relationship with God.

This is especially true if we include our feelings in the self-disclosure. We know that the inclusion of feelings will be dismissed by some as "psychology." But people do find that the relationship seems more authentic once they have expressed their deeper feelings to God. It is also true that we often reveal more of ourselves as we are at a given moment by expressing to God the feelings we are experiencing than we would if we described our thoughts for an hour. A man might say to God, "My stomach knots when I think of my mother sick and alone. I saw fear and resentment in her eyes when I left her at the nursing home tonight. I get very discouraged when I think of it." In saying this he would reveal far more of himself than if he said, "I'm trying to figure out whether I ought to leave her in the home or look for a live-in homemaker."

It is not always easy to express our feelings

frankly to God. For one thing, most of us slip readily into bland generalizations whenever we talk about our feelings. We say "I've felt better" far more often than we say "I'm very discouraged." We let jargon or abstractions substitute for concrete descriptions. "I need to do more letting go" lightly serves for "I spent hours yesterday worrying about it." We merely state rather than express. "I'm annoyed" rolls more glibly off the tongue than "I'd like to line them all up and shoot them."

We are often more inclined to temper our expressions of feeling to God or to avoid them entirely. Take the example of Harriet, Bernie, and Bob, close friends in their mid-forties. All of them engage in frequent personal prayer, and occasionally they discuss their experiences of prayer with one another. They are now meeting for the first time since learning that Leo, a favorite teacher of theirs during their college years and a close friend ever since, has terminal cancer.

After they have talked about Leo and their shock over his illness, Harriet says: "Every day I have prayed for Leo and asked God to help him. I've also tried to tell God how afraid I am—afraid for Leo and afraid for myself. But I get tongue-tied because my fear shows such a lack of faith."

Bernie replies, "It hasn't been fear with me. I've been angry. Leo is the wisest and most giving man I know. Why would God want to take such a rare person away from a world that needs him so much? But even though I am angry, I know God must have good reasons. It's not for me to second-guess God."

Bob, the least talkative, has listened intently to the others. Now he says: "I don't know what I feel, except bad. I keep telling myself it does no good to brood. I don't want to think about it. I simply haven't thought about going to church or praying since I heard the news."

Most of us will recognize the predicament in which these people find themselves. Death is about to deprive them of a beloved friend. As they become aware of both Leo's ordeal and the prospect of losing him, they abruptly come to face the mystery of God from a new and chilling perspective.

Each reacts in a different way. Yet all of them experience serious difficulty in expressing to God what is deep in their hearts. Harriet can pray for Leo and ask God to help him, but she cannot disclose her fear to God. She experiences it acutely, but to talk about it to God seems a reprehensible act—a failure to trust the very one whose favor she solicits.

Bernie's reaction is different; he is angry. But like Harriet, who will not say her fear, he will not express his anger candidly to God. That would be complaining to God's face.

Harriet and Bernie have something else in common, too. Both know that Leo's illness has stirred strong, primitive feelings in them. They also know what some of those feelings are.

Bob, the third person in the group, does not know

what his feelings are. He seems to have no thought of speaking to God about Leo and the impact Leo's illness has had on him. Indeed, he has deliberately avoided prayer and has stayed away from the place that would remind him of prayer. Of the three, he is the one who has chosen the most drastic way of dealing with Leo's illness. For the time being, at least, prayer and his strong feelings have become a wilderness he will not enter.

Harriet, Bernie, and Bob are people who pray and want to communicate with God. Their reverence and seriousness of purpose are evident and impressive. In their grief, however, they will not reveal their most disconcerting feelings to God. They hold something of themselves back.

This is not an unusual way of behaving toward God. Many of us keep the shades of our hearts drawn on some of our experience, especially our deeper feelings, when we pray. Unlike Harriet and Bernie, however, we do not admit to ourselves or anyone else that we are doing this. If we have begun to talk informally to God, we adopt ruses that allow us to continue to talk to God while we avoid communicating unreservedly.

QUESTIONS CONCEAL EXPERIENCE

Asking questions is one way to talk to God without communicating personally. We are referring not to the occasional question but to a persistent questioning that can constitute most of a person's prayer for a time. Instead of saying to God, "I am angry and discouraged by the trouble George has been giving me this week," I ask, "Why is there so much suffering in the world?" or "Why are people so insensitive?" I have spoken to God, but I have not communicated to God what I am experiencing.

TALKING VERSUS THINKING

In discussing what happens when they pray, people sometimes make comments like, "I believed I was talking to God. As I look back now, I realize I was not talking to him, but thinking." What do they mean? How do people sitting quietly by themselves know whether they are thinking or talking to God? It is not always easy to know. People say, however, that when they talk to God, they consciously address another: "Lord, I know you care about the world. I know you care about me. I still feel gloomy and discouraged, though." When they simply think, their thoughts may run like this: "I know that God cares about us. But why do I feel so gloomy? Maybe my faith is not strong enough."

TALKING TO ONESELF

People tell us that they set out to talk to God and then, without realizing it, begin instead to talk to themselves. Since most of us are used to talking to

If the appeal for help is a person's only conscious way of relating to God, that relationship is limited

ourselves, this shift can occur imperceptibly. Much of what I say to myself may be no different from what I would say to God. However, the one whom I address is different, as are the results of my talking. My attempt at communication remains within myself. Ask yourself, "To whom am I talking right now?" and you will usually recognize whether or not it is God who is being addressed.

RESULTS OF TALKS WITH GOD

It is clear that talking to God, as we have heard people describe it, is no more a technique or method than frankly saying what is on one's mind to a close friend. It also seems to serve the same purposes. For example, people describe experiences such as this:

I felt delighted after the Christmas mass, filled with enthusiasm for God and for God's extravagant giving. Then I thought: Why not say so? At first I hesitated and felt embarrassed. But then I did tell God, and when I did I experienced a completeness to my joy that had not been there before. It's not that I hadn't felt joy, but this was different.

A surprising number of Christians seem to assume that God is distant from them. They take it for granted that God hears formal prayers like the Our Father and the rosary, and that God pays attention to appeals for help, but from a distance. God is not close enough to confide in. Those who have come to experience him differently might comment:

Well, the God of the catechism never seemed to invite me to be close. For example, it never

occurred to me that I could tell God how afraid I was for my marriage. When I tried, it made a big difference to me. Much of the distance between God and me dropped away, and I knew I was no longer alone with my fear.

Other people might say something like this:

I had never realized you could talk to God about sex. And I mean something more than "help me with it." I never dreamed that talking to God about my sexual feelings would bring God closer, but it has.

Talking to God, if we look on it not as a technique or method but as a natural expression of our relationship with God, can deepen and broaden that relationship. It can also deepen and broaden us. As more of our reality slips into our communication with God, our prayer tends to become more complete, honest, and receptive. So do we.



Sister Madeline Birmingham, r.c., a spiritual director and supervisor of directors, is a member of the staff of the Center for Religious Development, in Cambridge, Massachusetts. She has conducted workshops in Ireland, Australia, New Zealand and throughout the United States.



Father William J. Connolly, S.J., has been a staff member of the Center for Religious Development, in Cambridge, Massachusetts, since 1971. He also conducts workshops on spirituality and spiritual direction around the world.

Criteria for Grading Teachers

The National Board for Professional Teaching Standards, created by the Carnegie Forum on Education and the Economy, has prepared guidelines to help identify the best teachers. With a bit of imagination, the criteria for evaluating teachers' attitudes, qualities, and behaviors could be adapted for use in evaluating other professionals, such as coaches, counselors, and pastoral caregivers. The National Board's guidelines include the following.

Teachers are committed to students and their learning.

- They recognize individual differences in their students and respond accordingly.
- They understand how students develop and learn.
- They treat students equitably, avoiding bias and favoritism.

Teachers know their subjects and how to teach them.

- They understand how their subjects are linked to other areas of learning.
- They create many paths to knowledge, helping

students to pose and solve problems on their own.

Teachers manage and monitor student learning.

- They use a variety of instructional skills.
- They manage group settings and teach students to work independently.
- They know how to motivate students and how to assess their work.

Teachers continue to learn their profession and learn from experience.

- They use good judgment to meet challenges and make choices demanded in the classroom.
- They seek the advice of others and welcome constructive criticism.

They are members of learning communities, not only in schools but also in homes and neighborhoods.

- They help to determine the school curriculum.
- They work with parents and family members.
- They take advantage of community resources outside the school to broaden students' knowledge.

BOOK REVIEWS

Morality and the Adolescent: A Pastoral Psychology Approach, by Charles M. Shelton. New York: Crossroad, 1989. 168 pp. plus notes and index. \$17.95.

Forming the next generation is surely one of the most important tasks facing a family, a church, a nation. Those working in any of these arenas are quick to add that formation of the young is also one of the most challenging, frustrating, puzzling, and rewarding tasks. For those involved in the formation of the next generation of Christians, and specifically Catholics, help is at hand in this carefully thought-out and written new book.

Father Charles Shelton S.J., holds a Ph.D. in clinical psychology from Loyola University (Chicago, Illinois) along with an M.Div. from the Jesuit School of Theology at Berkeley. He has extensive experience in teaching and counseling on both the high school and college levels, most recently at Regis College in Denver, Colorado. Crossroad signals the importance of his work by publishing this new work in hardcover and reissuing his earlier *Adolescent Spirituality: Pastoral Ministry for High School and College Youth* in paper.

Shelton's elaborate definition of adolescent morality illustrates the complexity of the book's terrain and the multiple perspectives the author brings to bear on it. Adolescent morality is defined as "the adolescent's personal striving, in the midst of his or her own developmental struggles, to internalize and commit the self to ideals within a situational context that incorporates the interplay of the developmental level, the concrete situation, and environmental factors and which in turn leads to self-maintaining and consistent thoughts, attitudes, and actions." It is thus a multidimensional process, incorporating the ideals of the faith community, the developmental level of the adolescent, and, in a critical role, the environment. Shelton maintains that nature influences not only one's ability to hear the gospel's call but also one's ability to interpret that call and respond consistently to it.

Shelton borrows his model of moral choice from psychologist James Rest: moral choice involves sensitivity, judging, planning, and executing. Shelton develops Christian applications of these. Not surprisingly, he recognizes the important influence of the adolescent's family. Perceptively, he recognizes and emphasizes the essential role that an intelligent, sympathetic adult outside of the family can play as a trusted, valued, personified ego ideal.

Well over one third of the book is devoted to the development of the author's concept of conscience, particularly as embodied in the adolescent moral self. To state that his concept of conscience is concerned with integrating value and the psychological self is to at once say everything and nothing. His development of conscience eludes summary and deserves reading.

Most readers who work with youth will find the chapter on helping adolescents make moral decisions to be of special interest. Shelton details counseling strategies, particularly those in which questioning techniques are used to gain insight and clearer thought, with many concrete examples.

A very short concluding chapter, entitled "Morality, the Adolescent, and the Future," spotlights the importance of the book's subject from other perspectives by underlining some of the special obstacles today's adolescents face: the poisoning climate of drug use, the tenuous nature of contemporary family life, the allure of materialism, and the constant battle for impulse control in the midst of sexual plenty and galloping consumerism. Many contemporary parents are paralyzed by stress in their own lives or are, in too many instances, so wounded that they are dysfunctional—they simply do not have the resources that would enable them to function as good parents. For these reasons and for these adolescents, an "outside adult's compassionate sensitivity and loving challenge" can be a steady guide.

Shelton's goal for the book is to apply contemporary psychology (especially developmental), filtered through Christian values and experience, to bring forth (a) a way of understanding the process of adolescence, (b) the components and foundations of a moral life, and (c) an intelligent, compassionate, thoughtful Christianity.

This book is not "beach reading": the writing is close, and the author's carefully constructed argument requires equally careful perusal. The reader

will be led through brief but adequate critiques of the author's sources and guides, then led by measured steps through the author's development and enlargement of them. His sources reflect some of the most useful recent developments in the fields he covers. The notes and index are helpful.

The reward will be worth the effort. Readers who invest time thoughtfully in this book will reap a deeper, more perceptive understanding of adolescents. They will also come to a deeper understanding of themselves.

—Jon J. O'Brien, S.J., D.O.

Sigmund Freud's Christian Unconscious, by Paul C. Vitz. New York: Guilford Press, 1988. 287 pp. \$19.95.

The stigma marking those who espouse religious beliefs in our postmodern society is subtle but strong. It is disheartening when competent Christian professionals confide feelings that range from uneasiness to inferiority when they are among psychologically trained, nonbelieving professionals. With the publication of Paul Vitz's *Sigmund Freud's Christian Unconscious*, believers can take heart. This biographical work concerns Freud's lifelong involvement with Christianity, particularly Roman Catholicism.

Vitz's thesis is that Freud was deeply ambivalent about Christianity. That Freud was antireligious is a popular notion. Many educated individuals hold that Freud, although a secularized Jew who accepted his Jewish ethnic identity, rejected all things religious and was basically a secular humanist and an unrepentant atheist. Most believe that Freud considered religion to be an illusion—a projection of unconscious, infantile feelings that comforts persons who are unable to face suffering, uncertainty, or death.

Vitz disputes these perceptions and emphasizes the other side of Freud's ambivalence toward Christianity. In the process, he overturns many established beliefs about Freud. He argues that Freud's ambivalence about religion was related to his strong positive identification with, and attraction to, Christianity. This book casts new light on Freud's personality and on the development of his theories.

With carefully crafted and well documented prose, Vitz argues that Freud's ambivalence toward Christianity was both personal and professional, and that atheism can be as much an expression of psychopathology as can theism. Vitz contends that Freud's personal ambivalence grew out

of the trauma of losing his Catholic nanny at age three. This older Czech peasant, who was Freud's primary caretaker, would have taught him basic Christian doctrine and religious practices.

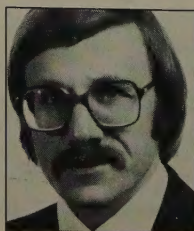
Vitz proposes that Freud experienced the abrupt firing of the nanny by his natural mother as a significant loss and felt compelled to seek symbolic reunion with this surrogate mother figure. Throughout Freud's life this search is evident in his religious strivings, including his preoccupation with religious acts and the holy days of Easter and Pentecost, his extended visits to Rome, and his interest in great figures who had two mothers, such as Moses and Oedipus. Vitz suggests that Freud's frustration regarding the reunion is reflected in his equally complicated preoccupation with the Devil, hell, and the Antichrist. He raises the possibility that the notion of the Antichrist largely influenced Freud's theory of the Oedipus complex.

Freud's professional ambivalence toward Christianity stemmed from his rejection of his less-than-successful father and from his ambition to become a successful and important intellectual figure. Vitz indicates that had Freud espoused religious views, particularly those of Judaism, his theories and ideas might have been dismissed—particularly in academia, where anti-Semitism was widespread. Therefore, Freud had no alternative but to appear to espouse atheism.

This ground-breaking book appears to be an elaboration on a monograph-length essay that appeared in *Psychoanalysis and Contemporary Thought* in 1983. Drawing upon the psychoanalytic tradition of literary analysis, Vitz skillfully uses primary sources—especially Freud's letters—to establish the influence of the prevailing Christian culture on Freud's personality and to demonstrate the projection of Freud's dynamics into the development of psychoanalytic theory.

Vitz offers a sensitive portrayal of Freud's untiring but somewhat misguided efforts to cope with great personal trauma as well as anti-Semitism. On the one hand, this book offers a corrective to the subtle and not-so-subtle religion-bashing of some unenlightened psychoanalytic zealots. On the other hand, it inspires a sigh of relief and a measure of hope, particularly in those engaged in religious formation and the healing professions. This book is too important to be confined to scholarly circles; it deserves to be widely read.

—Len Sperry, M.D., Ph.D.



Len Sperry, M.D., Ph.D., is a faculty member at the Medical College of Wisconsin in the department of Psychiatry and Preventive Medicine. He is the author of numerous books and articles on psychology, spiritual growth, and health.



Human Development: A Worldwide Effort

During the past several years, staff members of the Jesuit Educational Center for Human Development have provided workshops, courses, and programs, along with professional consultations, throughout the world. These presentations have been offered for religious leaders, spiritual directors, formation personnel, pastoral counselors, clergy, religious, and laity. Our staff welcomes invitations to travel, especially to Third World areas, as well as to other regions where topics and issues of the type featured in HUMAN DEVELOPMENT can be profitably discussed. Some of the locations where we have already conducted programs are indicated on this map of the world.

- ALABAMA**
1 Montgomery
- ALASKA**
2 Anchorage
- CALIFORNIA**
3 Los Angeles
4 Oakland
5 San Diego
6 San Francisco
- COLORADO**
7 Denver
- DELAWARE**
8 Wilmington
- FLORIDA**
9 West Palm Beach
- GEORGIA**
10 Atlanta

- HAWAII**
11 Honolulu
- ILLINOIS**
12 Chicago
13 Moline
- IOWA**
14 Sioux City
- LOUISIANA**
15 New Orleans
- MASSACHUSETTS**
16 Boston
17 Worcester
- MICHIGAN**
18 East Lansing
- MISSOURI**
19 St. Louis

- MONTANA**
20 Billings
- NEW MEXICO**
21 Santa Fe
- NEW YORK**
22 New York
- OHIO**
23 Cincinnati
- OREGON**
24 Portland
- PENNSYLVANIA**
25 Carlisle
26 Wernersville
- TEXAS**
27 Dallas
28 Houston
- VERMONT**
29 Manchester

- CHINA**
40 Macao
- ENGLAND**
41 London
- FRANCE**
42 Grande Chartreuse
- GERMANY**
43 Ramstein
44 Wiesbaden
- JAPAN**
53 Tokyo
- KENYA**
55 Mombasa
- NETHERLANDS**
56 Rotterdam
- SPAIN**
57 Madrid
- UNITED STATES**
58 Washington, D.C.
- UNITED STATES**
59 New York
- UNITED STATES**
60 Los Angeles

- BAHAMAS**
33 Nassau
- CANADA**
34 Halifax
35 Montreal
36 Winnipeg
- AUSTRALIA**
37 Melbourne
38 Perth
39 Sydney
- INDIA**
47 Bombay
48 New Delhi
49 Ranchi
- IRELAND**
50 Dublin
- ITALY**
51 Rome
- JAMAICA**
52 Kingston
- KOREA**
57 Kusan
- MEXICO**
58 Seoul
59 Acapulco
- PERU**
60 Lima
- PHILIPPINES**
61 Manila
62 Clark Field
- TAIWAN**
63 Taipei
64 Taichung
- THAILAND**
65 Bangkok
- ZIMBABWE**
65 Harare

- 30 DISTRICT OF COLUMBIA**
WASHINGTON
31 Spokane
- WISCONSIN**
32 Milwaukee

Repeating an Annual Request

Once each year the Jesuit Educational Center for Human Development attempts to update the list we maintain that includes the names of professional therapists and clinical facilities found helpful by sisters, brothers, and priests who have received their care. We use the list to respond to phone calls we frequently receive from clergy and religious seeking help for persons experiencing problems related to mental health, chemical dependency, sexuality, and the like.

We welcome the opportunity to make the names of these professional resources available, either by phone or mail, to anyone desiring a local name, or several, from our list. We do not, of course, disclose the name of the individual whose personal benefit from the counseling, therapy, hospitalization, or program has served as the basis for the recommendation.

If you would be so good as to help us expand our already lengthy but never complete list, especially in relation to Third World locations, please take a few moments to write to us and say

1. I (or someone in my community) was a patient/counselee of _____ (name of therapist/hospital/clinic, etc.).
2. The general nature of the condition for which treatment was sought was _____ (depression, alcoholism, obesity, sexual problem, burnout, etc.).

3. The provider of helpful treatment was _____ (a clinical psychologist, nurse clinical specialist, psychiatrist, drug rehabilitation center, etc.).

4. The name of the staff member who helped me (him/her) most is _____ (if care was obtained at a clinic or hospital, etc.).

5. My comments on the quality of care received are as follows: _____.

6. The address and phone number of the person/center I am recommending are _____ and _____.

We would be very grateful to you if you would complete these six short statements and send them to us. The chance for others to regain their mental or emotional health and their ability to function with renewed effectiveness and happiness may depend on what you decide to do right now about this request we are making.

Gratefully yours,
The Staff of
The Jesuit Educational Center
for Human Development
at The Institute of Living
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Hartford, CT 06106